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REV. S. PARKES CADMAN, D.D.

Official Organ of the Congregational Missionary Societies for the Home Field

May 1926

The American Missionary

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Business Manager
TRUMAN J. SPENCER

THE Congregational household at the New York headquarters is not a little disturbed by the removal to other posts of duty of two such useful and well-loved members of the family as Rev. W. Knighton Bloom, D.D., and Rev. Frank L. Moore, D.D. The first is to be secretary for the Eastern Division of the Church Extension Boards with headquarters at the nation's capital. The second is to be secretary of Missions for the Western Division of the Church Extension Boards. Congratulations to both Washington and Denver! We could have sent them no better men.

We shall all sympathize with the indignant protest voiced by Dr. Gates in another column at the proposed segregation of Negro delegates in those sessions of the recent International Sunday School Convention which were held in the Municipal Auditorium at Birmingham, Alabama. Such treatment made it impossible for Negroes with self-respect to attend the meeting. It may be, however, that this flagrant violation of the spirit of Christian brotherhood will evoke from Christian people of every name and order such earnest and repeated protests that it will, after all, fall out to the advantage of our colored brethren. We are pleased to note that the white churches of Birmingham have opened their auditoriums for group conference without racial discrimination.

The Birmingham convention, which was held by the International Council of Religious Education, is the quadrennial gathering of the Sunday School forces of the United States and Canada. The Council is the official agency of thirty-five denominations and of fifty-six state and provincial councils, and is representative of approximately one hundred and eighty thousand schools with an enrollment of over twenty-two million. Three Methodist and two Baptist denominations which are composed entirely of Negro churches announced that they would certify no delegates to the Birmingham convention on account of the proposed segregation.

However sharp the contrast between a corn ship of old Rome and an up-to-date Packard roadster, outfitted for camping—however far the stretches of the long highway between Miami and Seattle may outdistance the sea voyage between Rome and Corinth, ancient and modern missionary journeys have much in common. In both cases the pilgrim is bent upon essentially the same errand, is impelled by the same motives, partakes of the same spirit, is conscious of the same divine guidance and protection.

Our best wishes go with Mr. and Mrs. Franklin D. Warner as they set out upon their great adventure. We shall follow every stage of this "Grand Tour" with eager, not to say with envious, interest. Thrice happy and fortunate are the churches, conferences and missionary stations along the way which may be honored by their visits and inspired by their addresses.

It gives no small satisfaction to old friends of Dr. and Mrs. Lucien C. Warner to think of these children as serving with such whole-hearted devotion the cause that their parents held dear.

Among the most difficult of pastoral problems are those that confront our country ministers. These men require for the best success an expert knowledge of rural problems, conditions and methods. We are glad to announce in another column the opening of ten summer schools for the training of rural ministers.

First Things First

THE people of the church may be pardoned if they are today a little bewildered by the appeals made to them and the variety of the problems thrust upon them. The task of the church has suddenly become very complex. There are the rival claims of the great evangelistic and missionary agencies, and in addition to these the church is made the almoner for all the philanthropies and reform movements in the world. There is the question of religious education, strangely puzzling. There is the problem of the country church, too long neglected. The attitude which the church shall take toward the conclusions of scholarship and the achievements of science is always requiring new adjustments. The attempt to state our "Social Ideals" reveals a body of advanced idealism which we have not reduced to an acceptable program. Law enforcement, inter-racial relations, the peace movement—each presents us with a voluminous literature which we punctuate with interrogation marks. The demands made upon the church are confusing if they are not also confused. The criticisms made upon it are unsparing. What shall the poor church do? And where shall she begin?

I. The first duty of the church in all ages is to provide herself with a strong and loyal ministry. This is necessary for the self-preservation of the church itself. It is also necessary for the accomplishment of the church's task. With a weak ministry, or a ministry diverted to conflicting interests, the church falls into impotence and then into decay. Good officers make good troops out of almost any kind of human material, while the best soldiers in the world, if badly led, go to inevitable defeat. Grateful for the wise counsels and the splendid service contributed by our devoted laymen and by our women, yet the final responsibility devolves upon the ministers. If they are able and faithful, the church will find a way through its problems and go on bravely in its work. But the first thing the church has to do is to find capable leadership.

The practice has been to look for our ministers as we look for rain, to the grace of heaven. It may be that we have come to an arid time when we must resort to irrigation. Certainly we need to renew the old appeal for men, more men and better men, to fill the ranks of the ministry. And in renewing this appeal we have to consider the obstacles in the way of our securing the number of men and the kind of men we want.

II. The next duty of the church is to conserve the ministry it has for the great tasks. The writer once visited a small factory in which some of his friends were interested. He found the superintendent, the most skilled man in the shop, nailing up packing cases. The concern failed in a few months' time. Somewhat similar conditions may be found in nine-tenths of the churches. This is waste, but it is worse than that; it is an obstacle in the way of recruiting good men for the ministry.

III. The next thing to be done, if the church is to secure for itself a strong leadership, and conserve the strength of its ministry for the great tasks, is to release the ministry from "all worldly cares and avocations." The efflux from the ministry into other occupations is a serious matter. Sometimes it means a man who has mistaken his calling. More often it must mean a man who is driven from his chosen calling by hard necessity or the fear of an indigent old age. The pathetic and usually futile efforts of ministers to piece out their scanty incomes by doing something "on the side" should excite our compassion for the men and our concern for the church. The church has no men to spare, and it has no time of its men to spare.

Our Pilgrim Memorial Fund is a definite effort in the right direction. It is the best thing that we have ever done to secure good men and all their time for the work of the ministry. Of course, it is not charity; it is an investment. We have said that it was an act of delayed justice. But it is far more than that. It is more desperately vital than that. It is an effort at self-preservation on the part of the church, which must have a strong and devoted ministry if it is to live. It is a first step toward the evangelization of the world and the achievement of the Kingdom of God. It is true it is not a very long step as yet, for the Fund is still inadequate to the things which it was proposed it should do. If the more than a million dollars pledged but unpaid were added to the Fund, it would come nearer to being a man's-size step. But even as it is, the church has advanced to new ground. With new assurance it can lay claim to its first great need, a strong and consecrated ministry.—C. H. W.

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Not the least of the benefits that the nation owes to its clergymen lies in the quality of their families. To any who suppose the minister's boy to be below the average in brains and character we commend the editorial from *The New York Times* which appears on another page.

The Divine Word Finds a New Path to the Human Heart

THE others have gone to church. In smoking jacket and slippers he sits alone before the fire. About him lie heaps of Sunday newspaper, by his side a favorite pipe reposes, but he is neither reading nor smoking. The man is listening in at a church service a hundred miles away. Not for a farm would he have his wife know it. He prefers to keep his accustomed pose as one "hard boiled" in matters religious, yet every Sunday finds him without fail at Boston and in the Old South Church.

The fact is that the voice from that supreme pulpit moves him strangely. It discovers within his nature certain things hitherto unsuspected. He becomes aware that he is a spiritual being. A deep heart-hunger is awakened and fed, unwonted and incredible emotions – penitence, desire, hope, aspiration—are brought to life. That the preacher's words are those of truth and soberness he can not doubt. Their appeal is reasonable—is right. He admits it, and so, at length, this far-off listener, scarcely realizing what he does, turns secretly but sincerely and in his heart of hearts begins to follow Jesus Christ.

The New York Times upon its regular radio page announces for the entire country and for the week some sixty broadcastings of sermons and religious addresses. Similar conditions obtain overseas. Among the speakers whose voices thus resound from shore to shore are major prophets of the present day.

Listening in, one is impressed by the high quality and genuine fervor of these addresses. Some things that used to be heard, perhaps even now are occasionally heard from the pulpit, do not seem to broadcast well. You get no note of sectarianism, of intolerance, of harsh dogmatism, no whine of cant, little of self-adulation. The preachers present wide varieties of religious experience, yet among them appears an astonishing unity of spirit. A single divine voice seems to be speaking above and through all their human voices. You hear the Father calling his children to penitence, to faith, to lives of righteousness, good will and useful service. It thus appears that in our latter day the earth's ethereal envelope has suddenly and everywhere become vibrant with the good news of the Kingdom.

As to the audiences which, silent and unseen, listen while the old gospel approaches them through the new channel, one can do no more than guess at their immensity. Here and there an echo, a grateful letter, returns to a speaker but scarcely one responds when a hundred hear and are helped. It is hard enough to tell how much or little one's words may have accomplished even when he looks his hearers full in the face, infinitely more difficult to measure and tabulate the usefulness of the message to that vast invisible congregation. One can only shoot his arrow into the air leaving the results to him who has said, "My word that goeth forth out of my mouth shall not return unto me void."

But what of the effect of broadcasting upon the churches? To answer this question one need only remember that in the new enterprise the Divine spirit employs no new agency but only a new method. The voice is still the voice of the church though she sets to her lips a novel and far-sounding trumpet. Whatever of added service to mankind this instrument may help her render cannot fail favorably to react upon herself. The more she blesses, the more she shall be blessed.

It is true that local churches will sometimes suffer from the competition of the radio. They miss from their number not a few who prefer the distant, denatured voice of some famous preacher to that of their own minister, but such depletion is not considerable nor likely to be of long duration. For after all, we go to church not solely or chiefly to listen to sermons. We go because we wish in this way to bear clear witness to our belief in the things the church stands for; we go to worship God, to share in the sweet, uplifting privilege of fellowship in public worship. We go to bear our part in the support of the church in all its beneficent and fruitful enterprises and in its world-wide mission. For these and other things essential to the symmetry of the Christian life, the radio makes little or no provision.

It is our belief that in the long run the churches will gain much more than they will lose from the radio.—S. L. L.

How subtle the relation between physical and spiritual law! Take, for instance, the principle that action and reaction are equal and opposite. This rule, so potent in the material world, has its close counterpart in the realm of personality. The liar, first of all, lies to himself; the cheat cheats himself; the thief robs himself. Whoever in any other manner injures his neighbor by that same act violates his own personality. On the other hand, every one who cheers, comforts or in any way helps another person, that man is inevitably conferring upon himself the like benefit.

Multiplied Pastoral Calling

By ALLEN A. STOCKDALE, D.D.

The minister of the First Congregational Church in Toledo, Ohio, is a remarkable pastor. His great church is organized and led with consummate skill. In the following article, written at our request, he gives his plan for dealing with the difficult problem of the pastoral call.—EDITOR.

IT is not what the minister does that wears him out as much as the multitude of important things which stay in his mind and heart, that are vital but must be left untouched.

Happiness and inspiration come from what a minister can finish, but heavy mind and sad heart, often touched by misunderstanding and criticism, come from the long list of well-known undertakings which he has neither time nor strength to attempt.

A bit of careful thought will make the situation of the modern minister very clear.

A strong, living, well-prepared pulpit calls the minister to many hours of concentrated, intellectual work in his study. A large, needy, well-loved parish continually calls him away from the study. The exacting duties of the executive in a modern church interrupt both pulpit preparation and parish ministry. Urgent public calls and emergency programs of logical and professional involvements take him from all three and often, with unthinking audacity and almost insisting cruelty, exert an authority that has no true foundation in the logical expectations of his calling.

The continual thought of a conscientious preacher, pastor and minister is: What can I do, and what must I leave undone?

Is it not time for some new theories and policies of parish ministration? Should not the interest and care for the membership rest upon the church as a whole? It may be the time has come to think that the important thing is the love and care and fellowship of the church, not of the minister alone. The well and happy, the active and successful, should be the minister's force, not his field. They should release him to the more difficult cases of sickness, sorrow and need, those to whom he must give time, strength, wisdom and compassionate sympathy.

Officers and members of a church can call upon strangers, help new people to become acquainted, win folks to church membership, stimulate interest, reclaim the lukewarm, and keep a general standard of wide-awake activity among members.

In order to do this and have it effective and continual, the idea must prevail that calls made in the name of the church by officers and members are as truly pastoral care calls as the ones the minister makes himself in his limited time, the love and care of the church being even greater as a Christian idea than the love and care of the minister.

Most churches thrive best when the members know and bear the burdens of the church. Such broad participation on the part of the members in calling is not to relieve the pastor from a part of the work he may not enjoy, but to accomplish in full measure the great work of pastoral care which by necessity must be left undone if the pastor is expected to do it all alone.

There are many far-reaching benefits; the members learn to know one another; they have better understanding and deeper sympathy for the pastor in the human problems of a parish, large or small; there is the joy of interest and service in the atmosphere, and the heart of the church lives in the community in a new way.

Someone will ask, can it be done and does it really work to the good of the church?

WE sincerely hope you will attend the Holy Week Vespers, March 29th to April 2nd, 1926, including Monday, Tuesday, Wednesday, Thursday and Friday at 4 o'clock, also, and most especially the Holy Thursday Communion Service April 1st, at 7:45 p.m.

The Deaconess Board
FIRST CONGREGATIONAL CHURCH
Toledo, Ohio

VISITOR'S CALLING CARD

On the back is printed a notice of the Holy Week services with topics, leaders, etc. This is signed by the caller and thereby becomes the church's calling card.

Here is the picture: a group of twenty-one deaconesses in a church of seventeen hundred members, always alert to know the places of pastoral need; some of them referred to the pastor as by nature his particular cases, such as need his peculiar training and experience, others met at once in the name of the church; such service continuing all through the year.

But see an even more striking and beautiful part of the picture: it is the Monday before Holy Week; a group of one hundred and fifty women are gathered at eleven o'clock in the morning; cards representing nearly a thousand persons are carefully assigned to the women who are to go out two by two. After the details are mastered, the lights of the parish house auditorium are dimmed, the curtain of the stage parts and in the delicate lights of a beautiful stage setting is seen a great white cross, with lilies at the foot. The picture captures the eyes of all and their imaginations are stimulated

ELEVENTH ANNUAL HOSPITALITY WEEK

For Fellowship and Friendship

No season of the year serves to challenge one's mind as does the coming of spring. The Lenten season, Palm Sunday, Holy Week, Good Friday and Easter challenge one's religious thoughts, and one finds himself naturally surrendering with all Christendom to rejoice in our Risen Lord, and accepting his blessed promise of everlasting life.

"We are able to meet the changes of this world, because our Easter Faith enables us to hope for life beyond."

For the sake of a richer church fellowship and friendship the Deaconess Board with a splendid corps of assistants will follow its custom of several years past and through this week will visit the homes of the Parish carrying to all members an Easter greeting from the Pastor with a special invitation to the services of Holy Week, particularly the Holy Thursday Communion Service.

Here follow the names of twenty-five deaconesses and one hundred and twenty-four assistants.

FROM THE CALENDAR

HOSPITALITY WEEK INSTRUCTIONS—1926

Read! Important! Please follow carefully!

1. Each person doing her part will make this the most successful Hospitality Week yet. More than three-fourths of our people were personally reached last year. These calls count greatly for church fellowship.

2. All the calls should be made this week.

Leave greeting cards for all members which should be made personal as follows:

Mr. and Mrs. (etc.) or Miss —— We sincerely hope, etc.

and please sign your name on dotted line or leave your personal card.

3. Make our church activities, the Holy Week services, and especially the Holy Thursday Communion Service, a topic of conversation. These services for all of us greatly enrich the Easter season.

4. If you find any who could attend more easily, or who would come, if an auto were provided, please report to Mrs. R——, Main 1354; or to Miss L——, Main 2084.

5. Please return all the name cards to your Deaconess.
   a. Does your card bear the correct address?
   b. Report the change of address, if any.
   c. Give the date of your call.
   d. Did you find your people at home?
   e. Report illness, sorrow or misfortune, or any news of interest.

The above information means much to the Church Office.

6. If you have a card bearing a red typewritten name, that person or persons are not members. You may be the one to have the joy of winning them to church membership. Applications may be obtained at the Church Office.

7. No special list of non-members has been given out.

8. Deaconesses and assistants are urged to use the invitations freely. Extra cards with envelopes for mailing may be had from the Church Office. Please mail them with your own signature to your friends who might be interested. They will be pleased that you remembered them.

Yours most sincerely for a Happy Easter Season,

The Deaconess Board

....., Chairman.

to the meditations of Holy Week and Easter. In such an atmosphere of quiet prayer and meditation, the pastor gives an address of consecration and commission to the workers there rededicating themselves to the beautiful mission of Christian pastoral care—one hundred and fifty pastors to seek out the members and friends of the church, to know them, love them and fellowship with them, as one pastor could never do. They go carrying a calling card of the church, bearing an Easter message from the pastor and an invitation to all the Holy Week services. They are received with gladness; the soul of the church is expressed in love; an atmosphere of friendliness radiates from all parts of the parish; the Holy Week services are largely attended. The Holy Thursday Communion is a Mount of Transfiguration, Good Friday tells the price of His love, Easter comes as the symbol of victory and glory, and the church thrives like a community of loving friends.

The pastor alone could never do it. His limited time and strength would touch only the edges. The whole church only can carry on its pastoral work to completion. All that is needed is to release the new idea that it is the love and care of the church that masters the whole problem.

The expectation must not rest alone upon the over-worked minister of these modern days.

Sure Foundations

By REV. WALTER SPOONER

We are glad to introduce Rev. Walter Spooner, of Chicago, Associate Superintendent and Treasurer of Benevolences of the Illinois Congregational Conference, who, at the suggestion of Superintendent Charles C. Merrill, has been invited to join our staff as a contributing editor. It gives us much pleasure to announce that Mr. Spooner has accepted this position and that we may promise our readers frequent contributions from his pen. Mr. Spooner is also Executive Secretary of the Pilgrim Foundation at the University of Illinois.—EDITOR.

THE teaching of the three "Rs" in elementary schools and the preparation for three professions in schools of higher learning were major concerns of those interested in education almost to the middle of the nineteenth century here in these mid-western states. Lawyers, ministers and the medical fraternity should be adequately equipped for their exalted professions, but farmers, engineers and mechanics needed only practical knowledge. Yet there were forward-looking men who saw a new day for these and related groups. One of these was Professor J. B. Turner, of Illinois College, who wrote to his friend, President Blanchard of Knox College, in 1848, advocating a professorship of chemistry, a professorship of botany and a professorship of what—"the green earth?" Concerning the last of these, he stated that this teacher should have "no public funds to squander in day dreaming and absurd speculations." It was this very professorship for which his friend Blanchard pined, to use his own word, "a professorship of the green earth", but he saw no way to the necessary funds to establish it. Turner watched similar movements throughout the country and three years later advocated a plan radically different in the main essentials from his original outline. He advocated the founding by the nation of land grant colleges.

REV. WALTER SPOONER

On July 2, 1862, Abraham Lincoln signed a Land Grant Act for every state in the Union. Illinois received four hundred and eighty thousand acres "to teach such branches of learning as are related to agriculture and the mechanical arts in such manner as the legislature of the state may respectively prescribe in order to promote the liberal and practical education of the industrial classes in their several pursuits and professions in life." This bill, passed in the darkest period in the Civil War, was the most magnificent endowment of higher education ever made in one law by any legislative body. On March 2, 1868, the Illinois Industrial University was opened for student registration. There were three members of the faculty and three students enrolled. The gross enrollment of the student body at the University of Illinois in the year 1926—fifty-eight years later—is twelve thousand and ninety-two. The story of Illinois is typical of Michigan, Wisconsin, and other mid-western states, in relationship to their tax-supported schools.

Are These Schools Godless?

Are the charges of the unthinking critic founded on facts, that "these are Godless institutions"? If so, these words from the commencement day ad-

dress of one university president in June, 1925, must have fallen on deaf ears as he spoke to a group of four hundred and twenty-nine graduates out of a total of one thousand eight hundred and thirty-four in all branches. "Duty to your community, to your fellow men and to your God shall come first . . . You must be sympathetic, tender-hearted, high-minded gentlemen; you must have spiritual idealism, a sense of social obligation and a standard of personal life to do that."

That there are instructors and students who—to all outward appearances—are not God-fearing is not to be gainsaid, but the instructors in this group are not teaching theology or homiletics and are often men of international reputation in their chosen fields. If there are students who are Godless, they were similarly Godless in the home community. No university and no denominationally controlled college can overcome this home town liability by the sudden process of transplanting, though many such young people have been transformed in character, both in the college and in the university center, because of the cooperation of the student pastor and his associates in service in behalf of this type of student, giving to them a new and higher idealism, a truly dynamic Christian faith.

Foundations

The challenging task of conserving and developing the Christian and moral values of this "American Youth Movement" is being faced with increasing effectiveness in thirty-nine centers of higher education where there are tax-supported schools throughout the country. The University of Illinois, located at Champaign and Urbana, is in the heart of the corn belt, and it is here that several of the denominations, besides those of the Catholic and Jewish faiths, have incorporated foundations. The Methodists have led the way. They now have two thousand, seven hundred students at this center, with at least six hundred townspeople cooperating in the life of service in behalf of their young people. The Presbyterians are fortunate in that the senior senator from Illinois, William B. McKinley, is the son of a Presbyterian minister. He has recently challenged the denomination with a two-hundred-thousand-dollar gift, if they will match this with an additional four hundred thousand dollars. They are already within one hundred thousand dollars of their goal. Their student body is about one thousand, five hundred. Other denominations are actively maturing similar plans. Our own corporation is named "The Pilgrim Foundation at the University of Illinois", and is organized—to quote from its charter—"to establish for the Congregational students at the University of Illinois, a religious, social and recreational center, to teach the principles of Christian faith". Property worth approximately one hundred thousand dollars has been secured immediately adjacent to the present church, an architectural firm has been retained and already gifts totaling thirty thousand dollars have been secured, all of which are memorials, ranging from several class rooms valued at five hundred dollars each to a library valued at fifteen thousand dollars. Our ultimate goal is a total of a half million dollars, divided as follows: property one hundred thousand dollars; buildings three hundred thousand dollars, including the enlargement of the present church auditorium, which now seats five hundred, to approximately double its capacity; endowment one hundred thousand dollars. Bequests are being written into wills for this cause, and by annuity bonds or conditional gifts several of its friends of mature years are benefiting themselves during life by receiving a generous rate of interest on their conditional gifts; the avails after their decease are to be used in the building up of the endowment fund.

Is There Sectarian Rivalry?

The discerning reader is undoubtedly asking the question: are these foundations, with their vast expenditures of money and their far-reaching building and endowment plans, guilty of sectarian rivalries? They are not. The delightful harmony and cooperative spirit is evidenced to many observers and by varied incidents. The counsel of Christian leaders of the churches and foundations, the Young Men's and the Young Women's Christian Associations is always harmonious and constructive. Harry Emerson Fosdick paid the following tribute to the leaders at this center: "Never in all my experience have I seen on a campus in America such fine and effective cooperation between the various types of Christian work. The University is in a somewhat isolated community so that all the churches in the community are distinctly student churches unconfused by the time-honored problem of 'town versus gown'. The result is that they have been able to get a forward-looking type of man in the pastorate of these churches specifically fitted to deal with students. The results are, as it seems to me, quite unique. These student pastors, working through their churches, are cooperating with each other and with the two Christian Associations in a spirit of fraternity and good will that I have not seen duplicated." The fine spirit of camaraderie of the directors of the foundations is evidenced by the fact that they greet each other as "Jim", "Bob", and so on. A group of Catholic students

recently presented a Protestant minister with a Masonic emblem and some young Masons presented a Catholic priest with a Knights of Columbus pin.

The director of the Presbyterian (McKinley) Foundation, Rev. J. Walter Malone, Jr., wrote to our own director, Rev. Robert J. Locke:

"I have never felt that there was any competition between our various churches at the campus. I rather feel that the strengthening of any one program is a help to all of us. Unless we can break up our large number of students into smaller units, I do not see how we can make much impression on individuals. I wish you every success possible in undertaking a larger program."

The director of the Methodist (Wesley) Foundation, Rev. James C. Baker, wrote:

"I think one of the finest things about the church work here at the University of Illinois is the spirit of cooperation between not only the different pastors but the students and community members of the churches. I am sure that there is nothing that I appreciate any more in my work here than this comradeship.

"The assumption on the part of some people that unwholesome rivalry is inevitable between the churches located near the campus is in most cases due I believe to the failure to understand the magnitude of our field here.

"We all have a big enough task to keep us engaged in fulfilling our particular responsibility without getting over into any other man's territory.

"More important than this, however, is the truly Christian spirit of the men who are at work about the campus. They are none of them denominationalists in the narrow sense."

Every house of worship is crowded, at its regular Sunday services, to capacity and beyond, and the need for immediate enlargement on the part of all the religious bodies is patent to all. It is our understanding that what is true at Illinois is equally true at Madison, Wisconsin, Ann Arbor, Michigan, and other state universities.

Are the Students Appreciative?

To those who are able to be present at the services of worship where hundreds of young men and young women are present, or to observe the crowded church parlors on the occasions of musical, dramatic, literary and other programs, or to visit with upper classmen at the beginning of a new school year, as they eagerly plan to give a hearty welcome to the incoming freshmen; to those who are given the opportunities to counsel with these leading Christian citizens of tomorrow regarding helpful, constructive life and service there is only one answer to such a question. In a recent conference with a group—all young men—from one of our strongest churches, the writer was impressed with their fine caliber. Intellectually they were keen, alert fellows, morally every man in the group looked "as clean as a hound's tooth".

Let an alumnus pay his tribute to the church and pastor at Illinois: "Under the guidance of Mr. Locke and members of the university faculty who are interested in our development, we came to have wholesome and reasonable attitudes toward our religion and to feel a great sense of responsibility for leadership whenever the time should come for leaving school to take up our life work. That sense of responsibility for leadership led me eventually into preparation for the ministry, rather than a career as a civil engineer, for I had come to see that the building of character and the education of human kind to the living of Christlike lives was of greater value in this day than the building of bridges and buildings, worthy as such work really is. But we were handicapped, and I want to speak a word of encouragement for the plan to provide the Congregational students with a more adequate equipment. The foundation plan is one of the most promising and helpful movements that I have any knowledge of, and in behalf of the thousands of students of the coming generations I would plead for its generous support."

* *

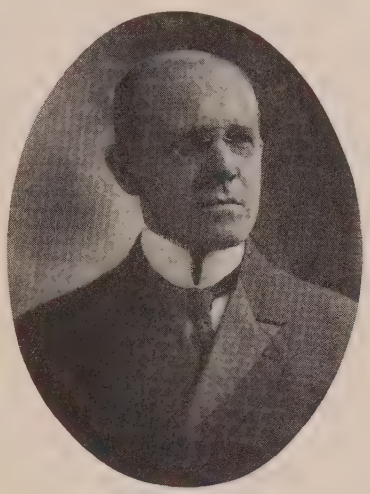
An Investment in Conservation

By LEWIS T. REED, D.D.

I WAS born a considerable number of years ago in a Massachusetts city and of that thrifty, industrious and God-fearing Puritan stock that was trained by necessity to make the utmost of what was provided by the none-too-fertile soil of New England. A man's inheritance affects all his outlook on life and determines, to a very large degree, his actions. He is the child of his forebears in the mental, as well as the physical sense. To those who are born of that Puritan stock, wastefulness seems not only economically wrong, but also a sin against God, who is the provider of every good thing. When President Coolidge speaks to the American people on the value of economy, his words have a meaning in the heart of the Puritan that they do not have among the frequenters of

Broadway. To conserve what has been provided by nature or secured by labor seems the normal and inevitable procedure in a rational world.

It is the privilege of man, as well as the duty, to join in the conservation of the natural and spiritual riches that have been produced by the joint labors of God and man. Adding to the aggregate of both spiritual and material treasure is, to a certain type of mind, inspiring and cheering, partly because it is rational. Both he who makes two blades of grass grow where one grew before, and he who enhances the strength, comfort and loveliness of the human spirit, are doing something to realize that Kingdom of Heaven that must include in its scope both spirit and matter.



LEWIS T. REED, D.D.

The outstanding miracle of America has been the astonishing success that has been attained in adding both to the length of physical life and its comfort. Ferrero, in his "Ancient Rome and Modern America," has a chapter on "Facts and Motives in the Modern World" in which he says that "American progress is a transcendent and mystical idea which inflames America with passion and impels it to accomplish the new and rapid conquest of its own territory." Much of the contrast between Europe and America he finds in this American ability for mass production through machinery and the consequent increase in the amount and variety of tangible things possessed by the average American. Under the stimulus of this idea of progress and with the aid of the science of the present day, wonderful advance has been made in lengthening the average human life. President Roosevelt caused the creation of a National Conservation Commission, under whose auspices Professor Irving Fisher of Yale published in 1909 a report on national vitality. It is worthy of note that since the year of that publication better scientific knowledge and conditions of general living have added nearly fifteen years to the expectation of human life.

All this means that business men, producers, bacteriologists and investigators in many fields have been contributing to the great achievement of the conservation of human life. Business houses and life insurance companies are alert to the seriousness of the waste involved in allowing trained employees and policy-holders to become incapacitated through preventable disease. Forty life insurance companies have established the custom of encouraging their two and a half million policy-holders to undergo periodic physical examination. In truth, it is realized now that the conservation of human life, with its inheritance of intelligence and physical strength, is the part of wisdom and conscience.

Why let the human being be brought to maturity, receiving the inevitable contribution that society must make to his up-bringing, and then be cut down by preventable disease or by improper nourishment. This sane and sensible program that seeks to save human life, with some realization of the economic as well as the spiritual value of life, marks an advance in our intelligence, as well as in our sense of duty towards the individual.

The church can have a part in this conservation program, and ought to. Its participation would have the sanction of every Christian principle and would be in line with every rational policy. One sometimes wishes that he could bring home to rather obdurate and hard-headed Christians the fact of the harmony of the Kingdom of Heaven with the wisest policy of human interest. God, who gave laws both to the spiritual and the physical world, did not intend them to conflict.

Consider the following case from the racial, economic and patriotic point of view, as well as from the Christian. A young man enters the Christian ministry, marries, and practices his profession as minister for several years. Death cuts short his career of service, and his wife is left with five small children. These children inherit from their father and mother cleanness of life, intelligence above the ordinary, some special talents and a proneness to morality, law and religion. They are of the stock from which have come historically in the history of England and America, the leaders of national life, for it is a fact that from the manses, rectories and parsonages of the English-speaking races have come those men and women whose names have shone like stars in the history of their country. The five little children of this one family, on the law of average, have a good many times the promise of distinguished achievement of some other family group from a very different class and stock. But the father has been cut down by death. There are no adequate resources with which to keep that family together and give those children the care that they require.

From the point of view of society's conservation

of its own interest, what ought to become of that little family? Shall the mother resort to rough labor, give the children minimum care, let them run the streets, and finally join the ranks of the half-educated or miseducated? Or, shall these children be kept under the care of that mother, who still loves the gospel to which her husband gave his service, and be trained to use their inheritance of intelligence and reverence for the service of humanity and to their own peace and happiness? If society is to serve its own advantage, will it seek to conserve the spiritual attainments that inhere in this little group, or shall it allow these possessions to be dissipated? Here steps in the Christian conservationist through the Congregational Board of Ministerial Relief, meets the need, acute and dismaying, of this stricken family, provides a few hundred dollars a year to supplement their own desperate exertions, and enables this mother to continue these children under the home life and influence. Economists estimate the value of a man at different ages and set what seems an amazing value on his labors. If the governments of nation and state can expend millions of dollars annually in this task of physical conservation, is it not worth while for the Christian church to be both alert and generous in the conservation of the spiritual life of the nation?

It is likely that as long as we have a ministry, these acute cases of need will arise, to which it is the most sacred privilege of a great denomination to minister. If any man feels the need of a fresh Christian experience to warm his heart and thrill him through and through with the joy of performing an effective service, he could have that experience by sitting for one day in the office of the Board of Ministerial Relief and forwarding its aid to some of its pensioners. If he would read some of the scores of letters that come to the office of the Board—letters through whose restraint and self-control one can see the patience, courtesy and refinement of the writers—he would inevitably have his imagination stirred to a point where he would see that lovely company of boys and girls who will never hear again the voice of an earthly father, but who, because of the insignificant aid that is sent from an office in New York, will still hear within their hearts a heavenly voice and will continue to believe in the reality of a fatherly love.

It is not impossible that some such business man, reading these letters that come in from all over the field, will be able to see, by the blessed power of imagination, these little family groups scattered here and there all over the nation, where the young widow of some Congregational minister gathers her little brood about her and is still able to teach them to say, "Our Father who art in heaven," and he will believe that he can never do anything better in this world than to save alive this precious faith in the hearts of little children and to make them glad to believe that there is a loving heavenly Father who has not forgotten them. Through these countless letters, written sometimes by the hands of widows, sometimes by men stricken with crippling disease in the midst of their useful career, sometimes by men and women who have come to the long downward slope of life, whoever reads will catch a glimpse of the splendor and beauty of the spirit that is always endeavoring to "carry on" when the light by which they have hitherto walked has become so dim.

The Board of Ministerial Relief enters every home and every sick room very reverently and very humbly, and with the same love in the hearts of its officers that was in the heart of Christ towards all who were stricken, it aims to encircle every stricken or aged group with the arms of the Saviour's love, steady the footsteps of wearied age; and lay its hands on the heads of little children, saying to them, "This is to let you know that the Christ whom your father loved has not forgotten you."

It is not always death with its tragic cutting short of usefulness that gives the opportunity for being helpful. There is the great company of those who have labored through the day without thought of earthly reward. Now the evening has come, with its chill and shadows, and aged men and women look out on a darkening landscape, beyond which, not so very far away, is their Father's home. To bring a light into their lives, to steady their steps in the gathering darkness, to make good the promise, "I will not leave you desolate," is the abiding privilege of the Board of Ministerial Relief.

It is a satisfaction that, through the Annuity Fund and the Board of Ministerial Relief, a great denomination has set itself to this Christlike task of sustaining the faith of young and old in the reality of the love of God. What America needs is not more money, but a greater certainty that God is a spirit whose very nature is Love. Our lack is in the field neither of knowledge nor of business, but of the spirit. To keep alive the soul of idealism, to enable youth to grow up believing that God is in heaven because he is manifested here on earth, is both wise and Christian. "It is twice blessed. It blesseth him that gives and him that takes."

Jesus' Way With Men

III. Abide In Me

By Secretary CHARLES EMERSON BURTON

Third in a series of discussions on "How to Approach Men Regarding Religion"

WE have already discussed two aspects of our general theme. Two months ago we considered the question under the subhead, "Follow Me." One month ago our theme was, "Have Faith in God." In each instance we tried to see how Jesus introduced the subject of religion in his personal conversation with men. Likewise we want now to learn from his methods of helping men to the deepest appreciation of the deepest spiritual things.

The popular conception of the Holy Spirit is probably the most vague of all Christian conceptions; at the same time the very essence of the Christian life is spiritual reaction to spiritual reality. That is, God is a Spirit with whom we, as spirits, have contact. This is the foundation of all meaning for the most common and for the most sublime Christian experience.

How Jesus Taught Spiritual Reality

How did Jesus approach this matter as he dealt with individuals. Let us look at a few incidents.

The disciples were in a highly wrought frame of mind when they went out into the darkness of the night from the experiences of the upper room. Most people have periods of tense feeling. Such periods are opportune for planting mighty germinal ideals. Jesus seized his opportunity.

Passing out from the upper room and into the garden they carried with them the thought of Jesus' departure. He wanted them to feel that the great reality was the spirit and not the body. They were in the midst of trees and vines. Here is a mystery: what is it that makes the grapes hang on the branches? A vital connection with the life that is in the vine itself. Just so the spirit of a man must be in vital contact with the spirit of God, and when it is his life bears fruit.

We see then that Jesus started with a natural phenomenon and led his disciples into an understanding of the spiritual realities by the physical parallel.

Again, Nicodemus comes to Jesus and speaks of the contact of the Master with God. Accepting Nicodemus' interpretation of the obvious fact of his own life he immediately passes over to the consideration of the equally obvious fact of the necessity of every man who would live as a child of God being in actual spiritual contact with God. That is, he passed from the thing which Nicodemus recognized to the thing which Nicodemus needed to recognize.

More simply, at the well the woman knew the need of water. Jesus took that knowledge to drive home the equally necessary knowledge that her spirit needed reviving from the spiritual well and gave us the great word, "God is a Spirit, and they that worship him must worship him in spirit and in truth."

We see, therefore, that Jesus' method was to use the parable and to bear down upon the spiritual reality.

We need to note also that his handling of this question was with great moral fervor. "Never man spake as this man," was the feeling which men received as Jesus dealt with these questions. If we learn of him we shall charge ourselves to be desperately in earnest.

Moreover, Jesus approached individuals with the most tender sympathy. This is dramatically emphasized in the garden of the two sisters where "Jesus wept" before he attempted to lead Mary and Martha into the deeper mysteries of spiritual life.

Our Equipment in Spiritual Things

You say: "It is all very well to talk of Jesus' ability to do this thing, but what preparation have I to lead men into an understanding of spiritual mysteries?"

It is well to be humble; it is also well to be honest. Every Christian who has had the normal opportunities of church attendance, Sunday School instruction and ordinary contact with the Bible, the church and human nature has an important collection of knowledge and experience which he may use. To such a Christian Jesus says as he did to his disciples, "Every scribe who has been made a disciple to the Kingdom of Heaven is like unto a man that is a householder who bringeth forth out of his treasure things new and old."

Let us capitalize our spiritual experiences. They may seem to us to be very simple, but all great things are simple.

To his disciples Jesus said it is "not ye that speak but the spirit of your Father that speaketh in you." It is a simple but mighty fact that in every Christian the spirit of the Father waits to speak, and that when that Christian opens his mouth to testify of his faith with a view to helping another soul there is in him the divine spirit. It is above all else this

spirit that equips us for helping others in the matter of religion.

We can join with the ancient prophet who said: "The Lord Jehovah hath given me the tongue of them that are taught that I may know how to speak a word in season to him that is weary." For us this does not mean that that spirit makes us great orators or great philosophers or great theologians. Every one of us, however, can be great of heart, and it is the heart which teaches the tongue to speak of spiritual things.

Our Approach to Spiritual Things

Just as Jesus' approach was natural so ours should be. With every human being there is something in which he is interested that suggests the spiritual. Just now it may be the radio from which one slips so easily into the thought of the pervading voice of the Spirit.

With another it may be psychology, particularly telepathy, or it may be biology with all the mysteries of life, or astronomy with the great unthinkable spaces.

Bereavement may have come to the heart, which ever makes it ready to think of the transcendent life. Conscience is in every breast and every manifestation of conscience gives occasion to think of the Spirit. Moreover, men attend church and worship; what is worship but the bowing of the limbs of our human tree beneath the breath of heaven.

Now it is for us to start with whatever one is interested in and lead that one into thoughts of the spiritual world, and it should be done in the most natural fashion.

Over Our Depth

It is perfectly natural for us to cry out, "We are in over our depth." Of course we are, and we must swim. The waters will bear us up if we venture. Let no one, however wise he may be, think he is going to solve all the problems of the spiritual world. On the other hand let no soul think himself too simple to venture upon faith. We are in the world to live, not to die: to trust and not to doubt.

Are you willing to live on the unprovable assertion that your consciousness is simply a temporary product of physical forces and that you perish with the last heart-throb? That is practical materialism.

Are you not justified on the other hand in living on the undemonstrated assumption that you are a spirit in contact with God? This is the anti-materialistic or spiritual interpretation of life. Associated with the personal conception of God it is religion; associated with the person of Christ it is Christianity; in the simplest breast it is the exercise of faith. You and I are to get our friends to have faith in God.

One Hundred Years Old

By ERNEST M. HALLIDAY

THE Congregational Home Missionary Society was organized in New York City on May 12, 1826. On the twelfth day of this month it will have completed a century of Christian service in the United States.

A glance over the record of the years reveals a history which is replete with human interest. The Society was blessed in its beginnings by wise and devoted Christian leadership of a high order. It was organized in an effort to combine and concentrate the home missionary endeavors of a considerable number of local and provincial societies which had grown up in various ways in connection with churches of several denominations, and to promote a unity of action and sufficiency of support which could not be obtained through the efforts of smaller organizations. It was careful, however, not to run counter to the work of any society which preferred to maintain a separate existence. The catholicity of spirit and purpose which animated its founders may be judged from the fact that the members of the convention out of which it grew came from thirteen states and territories, and that its first officers were elected from sixteen states and from Congregational, Presbyterian, Reformed Dutch and Associate Reformed churches.

The society was built on the foundation of another, the United Domestic Missionary Society. The latter had devoted a large proportion of its energies to work in the state of New York, and its missionaries were taken over as a part of the force in the enlarged project. The name adopted for the new organization, "The American Home Missionary Society," served to emphasize the nonsectarian and interdenominational purpose of its founders. It was not many years, however, until Presbyterians and Congregationalists were left as the sole participants in its activities and later, with the dissolution of the "Plan of Union," under which these two denominations had labored together in home missionary fields, the Society became exclusively Congregational. On October 1, 1893, its name was formally changed to The Congregational Home Missionary Society. In 1913, at Kansas City,

its constitution was altered so as to make all voting members of the National Council voting members of the Society and, in accordance with the action of the Council, its work was closely joined to that of the Church Building Society and subsequently to that of the Sunday School Extension Society and so continues, as already noted.

A Record of Growth

Great changes have taken place in the Society's affairs during these one hundred years. The number of missionaries who labored under its commission in 1826 was one hundred and sixty-nine; the year just closed showed thirteen hundred and sixty-seven. The average yearly expense per missionary was then eighty-three dollars. With the extension of its labors to the far corners of the country, the increase in the standard and cost of American living, and the growing realization on the part of all concerned that the home missionary is worthy of a reasonable hire, this expense has risen to seven hundred and seventy-eight dollars. The figures given represent the average expense, per worker, to the Society. This is exclusive of the contributions to the support of missionaries paid directly by the fields they serve. These run from the major portion of the salary, in the case of some churches which are almost at the line of complete self-support, to practically nothing in certain destitute and difficult fields. The average total income of full-time workers the country over, according to the 1924 statistics as shown in the latest year-book, is thirteen hundred and five dollars, with parsonages provided, in addition, for about one-half of them. Total expenditures of the Society in the first year of its existence were thirteen thousand, nine hundred and eighty-four dollars. Last year they were one million, sixty-three thousand, one hundred and forty-nine dollars. Additions to churches during the ninety-nine years of the Society's life, including an estimated number for five years for which statistics are not available, gives a total of seven hundred and four thousand, six hundred and seventy-four who, through the ministry of our missionaries have been brought into church membership. This, of course, does not include the hundreds of thousands who have joined self-supporting churches which owe their origin to missionary zeal and sagacity.

When one remembers the important part Congregationalists have been privileged to take in the educational, social and religious development of American life during the past century, it is fair to conclude that The Home Missionary Society, sending out devoted Christian leaders far and near, recruiting its hundreds of thousands to lives of Christian service, has had a worthy share in their accomplishment; has been, in fact, one of the important agencies which God has used for the realization of his purposes. When, therefore, we join in thanksgiving for the spread of Christian education, the abolition of slavery, the coming of prohibition, the movements toward industrial justice and international harmony which the past century has brought forth, we may rejoice also in the realization that the Society whose anniversary we now celebrate has been a vital factor in these great achievements.

Home Missions Basic

But not alone in our own land are these beneficent results of home missions to be found. Since a large percentage of our strongest and most resourceful churches which give freely toward the carrying on of Christian work abroad owe their founding and their early nurture to this Society, it is apparent that foreign missions, too, have been the stronger because of the work which the Home Missionary Society has done in building up for our overseas missions a supporting constituency. And this is true also of other phases of our denominational benevolent activity such as that done by the Education Society, the American Missionary Association and the Ministerial Boards. It constitutes one of the strongest reasons for sustained and generous support of home missionary endeavor.

Constant Adaptation Necessary

The past century has seen such transformations in the material aspects of civilization as were undreamed of when the Society was organized. Three years after its founding, the first short stretch of railroad began operation in America, but for many long decades thereafter its missionaries were dependent upon the slower locomotion provided by saddle horse, buckboard and stage coach. Today the use of the automobile and the generous cooperation of the railroads makes the transportation problem comparatively easy of solution. Formerly, when our workers went forth to their fields, they did not always know when, if ever, they might be able to take the long arduous journey back to the old home, nor could they be certain of other than a precarious and long-delayed correspondence with the dear ones left behind. Today the mails go everywhere, and few are the mission stations which have not, within easy reach, a direct physical connection, through countless miles of shining wire, with home and friends, while, if necessity demands, the homeward journey can be made both quickly and securely. For scores of years the missionary labored in isolated homes and insulated communities. Now he finds newspapers and magazines and the radio when he makes his rounds, while the auto-

mobile and good roads have freed the people and given them a wider range.

All this does not mean that home missions have lost their challenge to self-sacrifice or that people no longer require the missionary's help. It indicates, however, that conditions in missionary service are in constant flux and that the Society must be alert to adapt its methods to the changing life to which it ministers.

Ministry to Other Races

Conspicuous, too, among the demands which are made upon the Society are those arising out of the migration and immigration of peoples. In the widespread movement of Negroes from the South to the North in recent years, new social and religious problems have been brought to many communities. In the needs of seasonal itinerants who follow the crops, often as entire families, the Society has a field for worth-while service. In the flow of newcomers to this country from other lands, there is an opportunity for Christian helpfulness of which the Society is constantly endeavoring to make use.

City and Country

The special problems of the application of religious ideals to our complex city life, and to specifically rural communities deserve careful study and enlightened effort toward their solution. The present activity of the Society in these fields is of a high order but might well be enlarged.

Interdenominational Comity

Another opportunity which lies before us, and of which we have already availed ourselves in no small measure, is that of stimulating and following a broad policy of Christian comity in our relations with the home missionary activities of other denominations. While this is a field in which haste must often be made slowly, it is one which gives promise of fruitful cultivation. Increasingly, both in town and country, the responsible representatives of the leading evangelical denominations are learning to view the land together and in brotherly accord to make allotments to each which will best serve the interests of the communities involved. In such cooperation this Society has always been among the foremost.

Home Missionary Service Still Needed

What of the new century? As we stand at the point which marks the first one hundred years, we have cause for devout thankfulness for the achievements of the devoted men and women who, under God, lived and wrought so well. But America is still in need of the Christian message. A new frontier rises before us. The days of wagon-trains across the prairies, of buffalo hunts and Indian fights, of the wild rush for gold, of unfenced cattle ranges and "two-gun" men are past. The railroad and the automobile now penetrate into what a few decades ago were remote fastnesses known only to the most adventurous.

But the spiritual frontier is still in evidence. It exists wherever the forces of the few are, Elijah-like, pitted against what seem like overwhelming odds. It is to be found in the passive nonchalance of many a populous new community and in the cold-hearted formalism of supposedly Christian communities elsewhere. It appears in Utah and Idaho in neighborhoods from seventy-five to ninety-five per cent Mormon; it is to be found in New York and Chicago and Boston among alien folk little touched by American ideals, or by enlightened religion. The frontier is still in evidence in the long stretches of sun-baked sage brush with here and there the cabin of the pioneer, in the over-crowded sections of teeming cities, and in many places in between. It exists where life is hard and monotonous and where, in hectic haste, it strains after wealth and pleasure. Ever this frontier is before us. Ever it is sending out to the brave and the true a challenge unmistakable: "Come over and help us."

Thus, with thankfulness and with renewed consecration, The Congregational Home Missionary Society begins the journey into its second century.

Clergymen's Sons

THE perverse tradition of the depravity of ministers' sons is somewhat shattered by the careers of such men as Thomas W. Lamont, who was honored this week by his brother sons of ministers. Its imputation are wholly discredited by the biographical records. The tradition no doubt had its origin, aside from the popular belief that "seldom sons succeed their fathers' praise," in the fact that defects in the children of ministers, who were expected to incarnate and practice all the virtues which their fathers preached, were magnified, either because the community measured their conduct by other than the normal standards of child behavior or made common gossip of their trespasses to excuse those of their own children. But whatever the origin, the tradition is unfair to ministers' sons as a group. The organization of the Sons of Methodist Ministers must have been prompted by a desire to free their title of this cloud and especially to relieve their parents of the

unfair imputation of not having brought up their children in the way in which they should go.

If these sons but knew it—and perhaps they do—they have reason to be grateful as a group for their occupational lineage and their early environment. Last year all persons of whom sketches were included in "Who's Who in America" for 1922-23 were asked to name the occupation of their fathers, a special place being provided in the questionnaire for children of clergymen. On the basis of the "full returns" received, it appears that 11.1 per cent of these had a clergyman for a father. Besides, a considerable number reported that the father was a "farmer and preacher" or "teacher and preacher," and so forth. The Protestant clergymen, including the part-time preachers in the United States, according to the census of 1870, the time nearest the birth of these sons of ministers reporting in 1922-23, were four-tenths per cent of all the men. It follows that in proportion to the population "clergymen fathered fully twenty-eight times the average number of notables"—as notability is reckoned by "Who's Who." Another way of putting it is that the clergymen of 1870 contributed in proportion to their numbers two thousand, four hundred times as many eminent persons, according to these standards, as did unskilled laborers, thirty-five times as many as did farmers, four times as many as business men, and over twice as many upon the average as all other professional men.

To what extent this eminence of sons of clergymen is due to environment and in what degree to inheritance no one can say. The reasonable inference is that it is mostly due to home cultural environment and to the educational opportunities which clergymen of that period were more insistent—and usually sacrificially insistent—in securing for their children than any other social or occupational group. But even a half-century ago the ministry invited to a greater extent relatively the more brilliant minds, and it is to be assumed that heredity has also entered into the advantage that men had who were born the sons of clergymen in that period, and back of it to the first Colonial days, when the minister had usually the most respected place in every community.

The ministers are at a disadvantage when their salaries are compared with those of other vocations, even teachers; yet by thrift and sacrifice they have managed not only to continue in their high profession, but also to prepare their own children for a more eminent service to the world relatively than the members of any other profession. Whatever may be said for the celibacy of the clergy, there is something to be said for a system whose ministers contribute so largely to the public good through their sons.—Editorial in *The New York Times*, April 1, 1926.

Porto Rico—America's Step-child or Youngest Sister?

By OSCAR E. MAURER, D.D.

"AMERICA'S step-child," regretfully answer even the most loyal and thoughtful Porto Ricans. "We are not a state; we are not even a territory. After more than twenty-five years of American occupation we are still a military possession under the Secretary of War, more or less vaguely administered in the Bureau of Insular Affairs. For four hundred years we were a Spanish colony, and it was a bitter experience, with suffering and grief unaccountable. While there is no direct exploitation under American rule, we are still practically a colony under the invisible power of great aggregations of capital, mostly non-resident. All colonies are detestable to the human conscience. The people of the United States, who have written such brilliant pages in history to liberate themselves from a colonial system, and have helped many peoples to gain their rights and liberties, will not and cannot be in accord with such a regime existing under their flag."

Again and again, in answer to the query as to what Porto Rico needed most, came the reply, "Our greatest need is an economic and social survey by a dispassionate commission, which will bring out the facts of our situation and place them before the American people." A petition signed by thirteen thousand Porto Ricans, and little noticed by the press, charges that the island suffers an economic and social condition that borders on pauperism and misery. The resources of the soil are absorbed and dominated in such a form that the farmers and farm workers are virtually industrial serfs. Seventy per cent of the national income is distributed in the form of interest and dividends to bond holders and share holders residing in America and Europe. The island is densely populated. Comparable in area to Long Island, it has a population of one million, three hundred thousand—three hundred and thirty-seven to the square mile. Eighty per cent of the people live in the rural districts. The vast sugar and tobacco holdings have absorbed the best of the land, so that

the island raises comparatively little of its food. American law is supposed to provide that not more than five hundred acres should be held as one possession, but this is cleverly evaded by a system of adjacent holdings, so that one corporation controls seventy-five thousand acres. The great alien interests resist taxation and more than four million dollars incorporation tax money is in litigation and remains unpaid. There is a deficit of five million dollars in the insular treasury and the bonding limit has been reached. This means that the public school budget has had to be cut by almost half a million, necessitating the closing of two hundred rural schools and curtailing the educational opportunities of fifty thousand children. Land being very scarce and the population dense, the price of labor is excessively low, seventy cents a day being a good average during the busy season. The recent imposition of a sales tax will raise the cost of living by one-fourth. There is an appallingly high rate of tuberculosis in the country districts and much hook worm and anaemia. Hook worm is easily cured, but as one hospital physician put it, "We cure them of hook worm and tell them to wear shoes. But they are too poor to buy shoes and in a short time become reinfected." Thus the vicious circle—poverty, malnutrition, sickness—completes its cycle.

The American tourist becomes aware of none of these conditions on his hasty visit to the island. He goes from his palatial steamer to a palatial hotel, takes a stroll along Allen Street in San Juan, visits the Casa Blanca or El Morro in a "Guagua," as the native omnibus is called, and, if his ticket permits it, takes a trip to Coamo Springs or Ponce. Perhaps he may even make the circuit of the island. But he rides through picturesque, palm-covered country, over superb roads, sees cane-fields that march their green ranks straight up and over miniature mountains, and cloth-covered tobacco lands that remind him of the Connecticut valley. He is captivated by the spell of the tropics. Native grass huts, naked babies, meek-eyed oxen with heads bowed low under heavy yokes, pineapple plantations laid out in geometric design, grapefruit trees bending under their delicious crop—all these blend into an unforgettable picture — Paradise within range of WEAF. The natives seem courteous and contented. But to the casual American tourist they are natives, not fellow-citizens. It seems rather a pity to disturb them with American ideas and standards. Dr. Samuel G. Inman is authority for the statement that when the head of an evangelical school in Porto Rico recently solicited a contribution from an absentee landlord in New York the request was emphatically refused, for, according to this man, the educator was doing more harm in Porto Rico than anyone else, since he was disturbing the people who, before they were educated, were happy and contented with their lot.

THE MODERN SKYLINE OF SAN JUAN, PORTO RICO

It is this casual interest in the condition of the people, on the part of the government and of visiting Americans that makes Porto Ricans feel that they are step-children instead of American citizens.

The Missionary's Answer

"Not America's step-child, but America's youngest sister," is the answer of every American missionary working in Porto Rico. The men and women who are in charge of the evangelical work on the island are rendering devoted and effectual

service in bringing the free gospel to thousands of people, especially in the country districts which would otherwise be wholly without the institutions of religion. But in addition to this ministry, indeed as the chief means of rendering it, they are serving as interpreters of the worthiest spirit of American life. American business is not without its ideals, but candor compels one to say that it is from the missionary evangelists, teachers, physicians and nurses that the people of Porto Rico receive comprehending sympathy in human problems which must at times seem overwhelming. The missionary is not working for wages or to increase the financial dividends of his employers. He holds no brief for the forces of commercialism which deliberately exploit human beings. On the contrary, he is embarrassed and handicapped by them. He has no easy task. He must preserve his balance and remain fair in perplexing situations. Involved within a complex and not easily readjusted economic coil, he must keep his sense of the inherent justice and fairness of America and persuade the people with whom he labors that these forces are bound to win out. The functions of evangelizing, teaching and healing are real and worthy. Fully as important are the functions of interpreting America to her youngest sister and making her feel that she really is a welcome part of our national family.

THE CENTRAL HIGH SCHOOL, SAN JUAN, PORTO RICO

Our Contribution

Our Congregational missionaries, working through the American Missionary Association, are contributing their full share in the delicate task of interpreting the spirit of Christian America to their fellow-citizens in Porto Rico. If, at times, they have felt a lack of vital support from the churches of the continent, they have at least had the advantage of knowing that they were working in a non-competitive field. Shortly after the island was ceded to the United States, the various missionary Boards agreed among themselves to confine their respective efforts to particular zones. This arrangement has resulted in one of the finest pieces of cooperative work to be found anywhere in the mission field. The Evangelical Union brings together all the denominations and the denominational meetings themselves are considered something like regional meetings of the larger Union. Protestant church members usually call themselves simply "Evangelicals," subordinating the sectarian title. A well-conceived plan has been launched for the formation of "The Evangelical Church of Porto Rico," which is eventually to be an autonomous body. One religious journal, *El Porto Rico Evangelico*, serves all the churches and is well supported. It is about to change from a monthly to a weekly. There is an excellent publishing house and printing plant at Ponce, supported interdenominationally. The Union Theological Seminary at Rio Peidras, in close affiliation with the insular university, is steadily improving the quality of its student personnel. In striking contrast to the Roman church, which has de-

A STREET SCENE IN YABUCOA, PORTO RICO

pended very largely upon Spain for its priests, and which now finds this supply cut off because of the immigration law, the evangelical churches are developing a strong body of finely-trained native clergy, thoroughly acquainted with local conditions and in close touch with the people.

PEASANTS' HOME OUT FROM NAGUABO, PORTO RICO

After twenty-five years of honorable service in the district of Humacao, with a population of one hundred and twenty-five thousand, our Congregational forces are blessed with an unusually strong leadership. The Superintendent of Church Work is Rev. C. I. Moeller, who has served on the island for eighteen years and speaks Spanish so well that he is often taken for a native. His coming to us is an example of the fine spirit of comity which prevails. When beloved Dr. Todd retired from the superintendency a year ago, the American Missionary Association was in a quandary as to his successor, for adequately trained Spanish-speaking workers are not easy to find. Thereupon the United Brethren relinquished Mr. Moeller to us. In less than a year he has not only thoroughly familiarized himself with the field, but has won the loyalty and affection of the churches. He is a practical-minded idealist, a wise administrator and builder. Mr. and Mrs. Moeller have six children, all born in Porto Rico. Our twelve native pastors, with their assistants and social workers, already feel that he is interested in their problems, and that he understands such practical matters as housing conditions, schooling, development of self-support, community welfare. He has made a careful study of the rural life of the island and is a welcome guest in many a farmer's home. Within the past two months, three chapels, built and equipped by local communities, have been turned over to him for the American Missionary Association, and the further expansion of the rural work, which is the key to the situation, is limited only by the scarcity of the workers. There are twelve fully organized churches and numerous outstations. The Sunday School work is unusually promising and has outgrown the capacity of available buildings. The American Missionary Association has recently invited the Church Building Society to cooperate with it in a three-year building program which, when carried out, will mean a new day for the Evangelical Church of Humacao. Under Mr. Moeller's leadership, churches and ministers have been organized into the Congregational Conference of Humacao and this body will undoubtedly be represented at the Omaha meeting of the National Council.

There is much rejoicing in the island over the fact that Blanche Kellogg Institute is to be made a fully accredited high school for girls. This has been brought about largely by the faith and work of the principal, Mrs. W. R. McGee, another one of our outstanding leaders, who has lived for years on the island and has a comprehensive understanding of its educational and social needs. Through her work as hostess during the War, when many troops were concentrated in San Juan, she gained an insight into the needs of its native women. Now she is known and loved throughout the island as "Mother McGee," a champion for the type of education which will fit girls for the practical duties of home-making, as well as teaching, social work and nursing. The new Blanche Kellogg will accommodate one hundred girls. Mrs. McGee's plans have the enthusiastic endorsement of the Commissioner of Education. Her husband is the federal chemist of the island and deeply interested in its social and economic welfare. Their daughter, Miss Gladys McGee, of the University of Porto Rico, is one of the group of devoted teachers giving unstinted service to their task. In connection with the native church, Miss Lucy Fairbanks continues her sacrificial work among the women and children of Santurce.

A third leader, on whom we may well congratulate ourselves, is Dr. James Watson, superintendent of the Ryder Memorial Hospital in Humacao.

Dr. Watson's long desire has been to be a medical missionary. He is a Congregational minister whose former parishes remember him with affection. While serving a church in Chicago he finished the medical course of Northwestern University, making a distinctive record. Now Dr. and Mrs. Watson are realizing their desire, and the only danger is that in their enthusiasm they will wear themselves out. Dr. Pressly, an American physician in Humacao, has been secured to help Dr. Watson, and as soon as one can be found an additional resident physician will be added to the staff, as well as a third American nurse to help Miss Bailey and Miss Moelman, to whom the hospital owes so much. Twelve young women are in the Nurses' Training School. The clinic frequently cares for more than one thousand patients per month. The hospital at present has forty beds and frequently has to refuse patients. Work will soon be begun on a new wing which will add twenty-two beds. This, with the facilities provided by the municipal institutions, will give the district a fair degree of hospitalization.

The three departments of our Congregational work in the island have recently been coordinated through a local committee on Porto Rican work. The spirit and achievements of our missionaries form a living argument that Porto Rico is not the traditional step-child, but America's youngest sister, entitled to special sympathy, consideration, appreciation and respect.

MISS FAIRBANKS' WORK AT BLANCHE KELLOGG INSTITUTE

A Question of Plain Justice

By HERBERT W. GATES

IT is deplorable that race discrimination should be exercised at public gatherings anywhere in this country. It is the more so when this takes place in a gathering in the name of Christian education and in a convention which has adopted the theme of "Building Together a Christian Citizenship."

In commenting upon this practice at the International Council of Religious Education at Birmingham, which has caused such widespread protest on the part of our Negro brethren and their white friends, all of the facts should be kept in mind.

The invitation to hold this convention at Birmingham was given and accepted at the last quadrennial convention at Kansas City. Anyone familiar with the way such invitations are accepted at large conventions can readily understand how this might be done without the forethought that now seems to have been so desirable.

When the officers of the International Council to whom, with the local committee, was intrusted the task of preparing and carrying out the convention program discovered that it was the custom to segregate the races at meetings held in the municipal auditorium, they protested on the ground that the International Council included in its constituent membership Negro as well as white churches. They were informed that no other arrangement was possible on account of the custom of the city, and also because of a city ordinance requiring such segregation in this building.

It is only fair to these officers to note that they made this protest and succeeded in obtaining a concession to the extent of assigning to the Negro delegates a section on the main floor instead of in the gallery. They also transferred the meetings of the Executive Committee of the Council from the headquarters hotel to one of the churches when it was found that Negro members of the committee could not be received at the hotel upon the same terms as others.

It is most unfortunate that the same principle

was not applied to the auditorium meetings. It is probably true that no other hall in the city would have so adequately accommodated the large audiences expected, but we are convinced that the purposes of religious education would have been better served by a clear-cut stand on a question of justice and ethics than by crowded meetings.

It must also be said that the officers of the Council held conferences with the representatives of the Negro churches holding membership in the Council and with those of the colored churches of Birmingham, in the effort to reach some satisfactory solution of the problem. It is true that the concession above mentioned with regard to seats in the auditorium was accepted by the representatives of the local colored churches, subject to approval by their respective denominational Boards.

This approval was not given, however, and the deciding factor in the action of these Boards is said to have been the discovery that the city ordinance requiring segregation had been passed subsequent to the earlier discussion of the subject as related to this convention.

It has been argued by some that, the invitation having been accepted, no other course than that taken was possible; that the convention could not disobey the laws or disregard the customs of the city, nor could the members of the Council as Northerners presume to dictate to Southerners as to their practice. With this last point the writer is in hearty agreement. This is no longer a sectional issue, and we of the North have enough sins of our own to debar us from any right of captious criticism.

The question was one of moral consistency on the part of an organization with a common duty toward all its members, to say nothing of its Christian duty toward all men of whatever race, color or creed.

Apparently, too, the statements to the effect that public gatherings of Negro and white people could not be held in the South were too easily taken as final. The Federal Council of Churches held its convention in 1924 at Atlanta, Georgia, with no such discrimination. The statement is further challenged by the action of the white churches of Birmingham. According to information received at the date of this writing, these have agreed to open the doors of their churches to the sectional meetings of the convention without discrimination. This attitude on their part deserves hearty commendation and honor and is added proof that the Christian leadership of the South is increasingly sound on this point.

We fully recognize the difficult and delicate nature of this problem, and the perplexities of officials who found themselves in an embarrassing situation through the thoughtless action of a previous convention. And yet, when all possible allowances have been made, the plain fact remains that injustice has been done to constituent members of the International Council and to Christian brethren. The damage thus done to the cause of Christian education will not pass with this convention. It adds one more wrong to the list of those to be righted and another inconsistency to complicate the task of those who are standing for Christian principles in race relations, not only in this country, but throughout the world.

This damage has been done, alas! The best we can now do is to say, "God helping us, never again!"

Visualizing the Job in Oklahoma

By Assistant Superintendent LUCIAN J. MARSH.

The Magnitude of It

THE District of the Central South is an empire by itself, extending from the Mississippi River on the east to the line dividing Texas from New Mexico on the west. The Chicago, Rock Island and Pacific Railroad runs well over eight hundred miles to get from the Mississippi River across Arkansas, Oklahoma and the Texas Panhandle, and climbs from an altitude of a little over two hundred feet to over four thousand in making the passage. In the other direction one has to travel on the railroad over six hundred miles to get from the Kansas line to Galveston on the Gulf. The distances are vast and the horizon is far away. Solitude is easy to be had or the companionship of thousands in the teeming cities. But the story of this immense district over which Dr. Albert E. Ricker has been the efficient superintendent for ten years and more, is too long for one short article. I will therefore confine myself to the northern half of the territory, in which I am Dr. Ricker's assistant.

This section includes seventeen counties in the southeastern corner of Missouri, Arkansas, Oklahoma and the Texas Panhandle. The soil varies from the rich, well-watered, alluvial land in the Mississippi Valley to the hard, sun-baked land of the high western Oklahoma and Texas plains. One

can take his choice between the humid air of the river valley on the east and the light dry air of the highlands. Over most of this section the sun shines most efficiently during the summer months, but on the other hand the winters are mild, usually. However, out on the plains when the "Norther" blows in the winter time they say that there is nothing between them and the North Pole but a barbed wire fence and that, sometimes, is down.

Turning a Wilderness Into a Garden

In Missouri they are hurrying to completion a drainage project that will open up to agriculture a vast area that lies lower than the bed of the Mississippi River and is subject to overflow. In doing this work they say that they are moving more dirt than was moved in cutting the Panama Canal. Here will be the richest of soil for the cotton, corn and truck farmer, close to the best of markets. Then there are the great, beautiful Ozark Mountains, forest-covered, affording a wide variety of scenery. Great rounded hills of easy approach are separated by broad fertile valleys from others with precipitous sides cut deep by the roaring streams that divide them from their neighbor by a narrow defile. Springs are everywhere. Many are small. From others, within a short distance, will flow a river. Here the strawberries, peaches and apples grow in abundance. In the prairie parts of the state of Oklahoma a general system of agriculture prevails, with corn and cotton the principal crops. Farther west is the wheat section, where towns may be discerned in the distance by their towering elevators. All the larger places have their big mills, which ship the product as far away as South America. In the high plains cattle-raising is still carried on largely, although dry-farming is also a means of livelihood. Here wheat, cotton, broom corn and various seed sorghums are raised. Agriculture is just in its beginnings as yet through this section, although the returns from this source in its totals are large. Dairying has not yet become a great business as in the North. Mining is a coming line of development, especially in Oklahoma. Petroleum is, of course, the most valuable mineral; but coal, lead and zinc are proving valuable products. There are about a dozen other minerals found in Oklahoma in paying quantities. With petroleum, natural gas and coal, we pay no attention to the Eastern coal strike.

HOW THEY COME TO CHURCH

The Human Problem

The population is American, with very little admixture of the foreign born. In some parts of the district the people are very backward and ignorant. They are far from railroads and have but the most meager school advantages. In most of the Ozark region the schools are of the lowest grade, with but limited opportunity for any high school work. This is also true in some of the other rural districts. We have, over the whole of this territory, the problem of the Negro. We have four colored Congregational churches in Oklahoma, one having been organized this past year at Okmulgee. In the part of Oklahoma which used to be included in the Indian Territory, as well as in the remainder of the state, the Indians and the whites have intermarried to some extent, but the Indian furnishes no racial problem. The greatest problem we have is with the white race itself. Before statehood the criminals from all over the West came into this territory when they became too hard pressed at home, so that there was a large number of this class here when statehood was achieved. Then, along with the law-abiding settlers who came when the territory was opened, was a horde of adventurers. Accordingly, the state has to contend with more than a normal number of potential criminals and law evaders. But gradually they are being eliminated. Good schools are increasing all over the state; moral standards are being raised and people are responding to the demands for clean government and pure life.

Historic Congregational Ground

A hundred years ago the American Board was doing work in the Indian Territory among the Indians. Our *Missionary Herald* is recognized as one of the best sources of early Oklahoma history and the State Historical Society has a bound file of the

Missionary Herald of the early days on its shelves. But when the American Board closed its work here there was no Home Missionary Society prepared to take up this work and it passed into other hands. So, notwithstanding our early beginnings, we are today outclassed in the amount of our work here by other denominations. As a whole these are reactionary, although, of course, there are outstanding progressive leaders among them, but we are the one group that stands for the modern interpretation of the gospel.

Our first church organized in our second approach to Oklahoma was at Vinita in 1879. This church is still active and around it as a center we are busy organizing a Larger Parish. In this church is one of the longest acting officers to be found in our fellowship. Mrs. R. M. Swain has been the efficient clerk of this church for the past forty-three years, as well as a helper in the Sunday School and other church activities. Following the opening of the territory to settlement we organized many churches, but changes in population often left us with an empty church building on our hands, and today only about twenty-five of our churches are functioning. These are scattered over the northern half of the state, from the east to the west, and are of the city, village and rural parish type.

A FORMER PASTOR AND THE CHURCH CLERK

In Missouri our work centers principally around Grandin, where we are developing a Larger Parish, and at Noble, where we formerly had an academy. At this point, miles back in the hills away from the railroad, the church has nobly maintained itself for more than a generation. Here, too, a Larger Parish is being evolved.

In the Texas Panhandle we have an organization in the little town of Friona and also at Spring Lake, where there is nothing between you and the horizon besides the church and parsonage except the widely-separated farm homes.

Ours is distinctly a missionary work and will continue so to be for some years yet in this southwestern country. We will not really come into our own out here until the people have come to look at religion and its relation to life in the modern way and to be willing to interpret the Bible in the light of this age. We are an educational force with an influence far in excess of that which could be expected from our numbers. We must make strong the churches we now have and at the same time watch for the opportunties the growing cities offer for development. If we carry on with a tactful courage and a love for God and man we shall gain a strong fellowship in the future. Our past is not forgotten by all, as evidenced by a conversation I had a short time ago. Replying to a question as to what denomination I belonged to, I replied, "Congregational." My questioner exclaimed, "An abolitionist, eh!"

Point of View in Mississippi

By Helen Goodwin Yerger

THOSE who take the part of the under dog in this old world of ours seldom get other remuneration for their pains than the satisfaction of having done an act of justice and self-sacrifice. When freed of his tormentors, the under dog scampers away to seclusion and shelter, leaving the benefactor to fight it out with his oppressors.

Regardless of this discouraging prospect, we are minded to say a few words in behalf of a worthy institution in Mississippi which has for nearly a half century struggled quietly, alone and unaided by the state government, in the solution of one of the state's gravest and most vital problems—that of Negro education.

Reference is had to Tougaloo College, an institution that draws its support, for its work of Christian education among the colored people of Mississippi, from Northern philanthropic associations.

In speaking in behalf of this institution we are encouraged by the example of the late Charles B. Galloway, the most beloved of Mississippians during his lifetime and bishop of the Methodist Episcopal church of the state.

Tougaloo College was close to the heart of this great humanitarian, ecclesiastic and, we may add, statesman; for his influence was potently effective in the advocacy of all constructive measures of legislation; all projects for the advancement of the material prosperity of his state, and all movements looking to advancement of Christian civilization. He was an inspiration and a guide to his people and the most powerful factor of his day in its moral growth and development.

Tougaloo College, though it draws no support from the state, occupies the position of being the only institution in the state for the college training of colored teachers—the great desideratum of our colored educational scheme.

Governor Whitfield, in speaking of education generally, recently said that ninety per cent of the money we spend for education is a "dismal waste." He was speaking of the white educational system; but if this is true of the white system, it is doubly true of the Negro educational system, and for the chief reason that it is impossible to get competent teachers for the Negro schools in most instances. The stream cannot rise higher than its source, and there is little to be expected from the work of teachers who are ignorant of teaching methods and woefully ignorant on the fundamentals of what they try to teach.

Not all of the white teachers can speak and write ordinarily grammatical English, or have a thorough knowledge of the subjects they teach, and when it comes to the Negro school it is a case of getting some sort of a teacher or closing the school, for if strict rules of grading were followed few could qualify.

Tougaloo College is graduating now about twenty competent, high-grade colored Christian teachers every year, and about eighty of its graduates of the past four years are employed in some forty colored schools of the state as principals or as teachers.

The American Missionary Association, recognizing the need of increasing the capacity of this school for turning out graduate teachers, and recognizing the imperative need in Mississippi for such teachers, has offered to Tougaloo the gift of thirty-five thousand dollars, provided a like amount be raised by the college, to be used as a fund for enlarging the capacity of the college and increasing its efficiency.

Dr. William T. Holmes, president of Tougaloo—alone and unaided by publicity sources, unaided by "drives" nor backed by civic clubs and commercial bodies—has succeeded in raising Tougaloo's quota of thirty-five thousand dollars. It has taken a little more than two years to raise this money, and it all comes from small donors. A large part of it was contributed by well-to-do Negroes of Mississippi who are farseeing enough to understand the value of Christian education in the work of elevating their race to a higher plane and philanthropic and patriotic enough to make the sacrifice out of their meager savings.

This fund is to be expended in the erection of a building or buildings to provide additional classrooms, library, chemistry and biology laboratory, a physics laboratory and an auditorium for lecture courses, addresses, public gatherings and so forth.

With these enlargements to begin with, Dr. Holmes is ambitious to increase the number of graduate teachers from Tougaloo from twenty to two hundred a year, or ten times its present capacity. An increase of half this number per annum would go far toward solving the colored teacher problem in Mississippi.

Tougaloo College offers to high school graduates a two-year teacher-training course.

There are twenty-seven county teacher-training schools and one colored agricultural high school, but these do not take the place of normal training courses. Connected with the college at Tougaloo is a six-grade elementary school, which is a practical necessity in training teachers for the actual classroom work.

Here seems to be an opportunity for some real philanthropist to prove his faith in human nature and do a real and lasting service to his state, by coming forward to make up this small balance of three thousand dollars.

It might be regarded as sacrilege to ask the Mississippi legislature to make this small donation, worthy as the cause is. Indeed, it is doubtful if a member could be found who would propose it. Yet it might easily be proved that Christian education is doing more to elevate the Negro morally, socially and materially than any other one cause, and is the greatest factor in reducing crime among them. It would be a good investment from an economic standpoint.

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In addition to expressing the Christian spirit in our vocation, there is abundant opportunity for leadership and service in the communities where we live. The common good, community betterment programs, religious education, helpful work among boys and girls, burning social, industrial and political problems, rightly claim our support. The call to consecrated effort is to each one of us, not to some group whom we set apart and expect, to do work we ourselves should do.—F. M. SHELDON.

In the Valley of the Sun

By REV. J. C. TREAT, *Phoenix, Arizona*

TURN to Henry Van Dyke's "Blue Flower" and read the second story, "The Source," for an allegorized description of Phoenix. It was Theodore Roosevelt who went up to the Source, touched the mountains with his hands, and the spring rose and the water gushed forth to make three hundred thousand acres of desert blossom as the rose.

After fifteen years, the cooperative Water Users' Association system is now approaching completion. Three mighty dams in the Salt River Canyon will impound a supply of water for five years and a fourth great diversion dam distributes the waters of gladness and life. The great turbines and generators send power and light a hundred miles around for mine hoist, street car, town light and farmer's home, on forty thousand volt main lines, with one now building to carry one hundred thousand volts. A host of electric pumps recover the deep ground water which has seeped away.

Fifty years ago Lord Darrall Duppa, standing on a prehistoric ruin, said, "A new city shall rise out of the ashes of the old; we will name it Phoenix." Jack Swilling plowed down that priceless landmark, built the first house upon its foundations, and dug the first gravity irrigation ditch out from the river.

A thousand years ago or more, according to some archaeologists, one hundred thousand people lived here, digging a score of canals to irrigate ninety thousand acres. That race vanished and the desert came again.

"Aye, the Border, the sun-smitten Border,
That girdles the land of the free
Where the Desert glares grim like a warder,
And the Rio gleams on to the sea.

"Where ruins, like dreamy old sages,
Are telling of forgotten ages,
And a young race is rearing the stages,
Of ambitious empires to be."

"There was much corn in Egypt." And here the desert cattle range and are obliged to come down into the valley for food. From this modern Egypt three thousand carloads of head lettuce roll eastward in winter. Three powerful mountain locomotives boost the nightly summer cantaloupe train up to the main line. Sleek cattle, thankful for a "cow heaven" after the scanty thorny desert ranges, browse on winter wheat and summer alfalfa. Ten thousand sheep, here and there, fatten in winter, lamb in spring, and are driven two hundred miles up into the hills for summer. Butter and eggs go forth. Marsh seedless grapefruit and navel oranges go out to top the market in price and quality. Ten million dollars' worth of cotton whitens broad fields and rolls into town towed by farmers' Fords. There is much food in this new valley of the Nile.

Four hundred miles of paved roads in this one county of Maricopa help farmer and tourist and lure onward into some of the grandest scenery of America.

Let me picture the surroundings that the importance of this church center may be realized. This is Arizona, "Arid Zone" of the Spaniards, this land of the vast, terrible, sun-kissed, beautiful, arboreal desert of wondrous light and shade and color, with mountains always on the rim. A land of height and depth and wild bigness, with gold in every county but one; the first state in copper; a land geologically new, unsmoothed in rugged grandeur; a land of "God's Reserves."

"And, sometimes, you can almost see Him there,
Where he sits alone on the blue gray hills,
A-thinking of thoughts beyond our ken,
And a-resting himself from the noise of men."

Churches of the Congregational Order

First Congregational Church of Phoenix, eight years old, has a small membership of fine folks. They come and go, with a net gain of twenty in the last year, and, of course, there are tourists in winter.

Our Sunday morning congregation average attendance grows twenty-five per cent a year. We live the same civilized life that you live back East. It is a fine little family church which should one day be larger, but it is twelve blocks out. Business is growing in its location. The annual meeting showed all bills paid, apportionment more than met, over four thousand dollars surplus in the treasury, and 1926 subscriptions well in advance of 1925. The Southwest District Conference, held here last spring, set a new mark in attendance, spirit and achievement. We have a small building and a whole half block of land. We need a parsonage; also we need a well-built first unit of a suitable church building.

The sentiment in the old and strong churches of the city is overwhelmingly Fundamentalist. There has been given to us increasingly a cordial recognition, and a place and an influence out of all proportion to our numbers. If we can be patient, persistent, sympathetic and helpful in a strong Christian leadership we can have a good church in Phoenix in the coming years. There are great problems

to be met. It is a difficult field, but it is a service well worth while.

Nine miles east at Tempe, close to the state teachers' college, Rev. T. O. Douglas has a fine church, and leads it with ability. Across the river, south, Rev. E. R. Bellingham, is ministering at the neighborhood community hall in a rich farming district. People are moving out here from the city and are building suburban homes. A house of worship is needed. At Murphy Schoolhouse, Rev. C. M. Christianson is the efficient pastor of the Union Church. He also goes up to the mining camps of Mayer and Humboldt. Union needs a parsonage and a church. Rev. R. R. Shoemaker, Superintendent of the District of the Southwest, also lives in Phoenix. A Mexican mission like the ones in El Paso and Albuquerque is needed here.

There ought to be a word said about the need of a wide ministry to the sick. The telephone rings to tell of an ex-service man and his father living in a little shack nine miles up the river. They are Congregationalists and have been here two years seeking health. There are so many T. B. camps, and so many lonely folks in them. Up near Squaw Peak is a Chicago mechanic, a Congregationalist. It is ten miles up there. The wife is weary, for it is a losing fight for her man and money runs low. He needs courage and there are no friends within two thousand miles. The bright-faced daughter dreams of high school again, and waits. How joyfully they welcome the Congregational pastor!

I have seven friends in Dreamy Draw and two in Desert View; across the hill is Hyatt's Camp and close below Camel Back, still another. The consumptives come to Arizona for the sunshine. Many of them get well. It seems as if almost every family has in it someone who has been sick some time, or who caused the family to come and lost his fight for life.

VIEWING A 1926 APACHE APARTMENT

Four of these T. B. camps are from seven to sixteen miles from my home. Yes, there is use for the missionary Ford and the missionary is kept poor buying gas. One call led to seven in one camp. One of the seven died that night. They sent down word that it had been a great comfort to the dying man to have had a minister. A lad at the county poorhouse often sent the words, "Please come." One evening he begged me to stay all night. He slipped away at dawn. Mrs. S. sent the other day asking if she might have a communion service. It is ten miles up there. Young Mr. L. wanted to talk about the subconscious mind and the battle with tuberculosis. Mrs. R. wanted to know about the lonely road to her eternal home. She was weak and afraid, but since that day has been improving. Mr. and Mrs. C. are getting well at last, and are interested in evolution and religion. "Saw your sermon in *The Republican.*" "And Brother Treat, won't you pray with us before you go. Our Kentucky pastor used to pray for us before we came to Phoenix. It is two years now, and

we are getting well. Thank you." The Japanese in the county infirmary smiles his welcome and begs you to come again.

There is a California Congregationalist at a leading sanitarium in the city. He is alone and his eyes are no longer much good for reading. If only there was time to look up our people who are in other cottages in the rear of that big sanitarium! They are so graciously glad to see the minister and so plaintively eager to have him come again. Some are comfortably housed, some have no fire and are waiting patiently for the sun to mount higher these frosty mornings.

And in town Henry and Gladys and Lora and Jim all beam their welcome, for it is tiresome to be in bed by the year when you are young. They are a brave set, these wounded ones, well housed and tenderly cared for, or alone in poor rear shacks afar on the desert, or eating the bitter bread of the pauper. And you square your shoulders, hold your head higher and walk with a firmer step when you have seen them. A mother said at the first call, "I am so glad that you have come to see my boy. It is three years now. Church people used to come, but I guess they forgot, or did not know. You will come again soon?" And you promise and are appalled to think how little you touch the edge of the need. Seven calls in this camp and the day is done and there are forty lonely ones not visited.

LON BULLIS BEFORE HIS CONVERSION

There are one hundred tuberculosis cases at the Indian Sanitarium. Lon Bullis, Apache, used to reach out his fine, shapely hand and his dark face would light up as he told me how he was getting on with his translation of the Gospel of John, the Twenty-third Psalm and the Apostle's Creed, his self-appointed task. He wanted to leave them to his people. I saw him several times. The last time he was very weak, but he said, "Oh, I am so happy. I have finished my work. I can leave these three things in Apache for my people", and he gave me the little picture of himself by his campfire taken in pagan superstition days. Then he smiled again, after coughing, and said, "This is better as it is. I have finished my work. I am a happy man."

A cheery word goes so far with these people. A bit of happy friendship gets such a welcome. One longs for time and strength to gather a church of the invalids, and bid them look up to these hills and be strong in the morning.

Let me show you farther the wide horizon, and the contrasts, and the varied resources of the state which centers here, and makes our Pilgrim opportunity.

I have driven in one hundred and ten degrees at sundown in choking dust, no shade, up to cool heights, and slept that night under heavy blankets. I have shivered under cold stars among the pines, and driven the car down to tropic heat at noon among the palms. Seven times one summer we crossed the great forest of yellow pine and Douglas fir almost untouched by the axe—hour after hour without seeing a human being. We slept in old lava beds, crawled into ice caves, explored miles of ancient cliff dwellings on narrow canyon shelves, had thoughts of creation and the patience of God on the Grand Canyon rim at sunrise, preached on the shore at Sunday night campfires; dropped down ragged cliffs into the almost unknown Verde Valley which would be one of the wonders of the world if Arizona had not also the Grand Canyon; climbed steep hills seven miles long; treked home through league on league of the land that God forgot to the oasis of pomegranate, fig, peach, apricot, date and American Beauty roses.

This is Arizona, where Massachusetts, Connecticut, Rhode Island and New Jersey would go into Coconino County and leave nine thousand square miles to spare. And in all this state there are ten Congregational churches and seven pastors.

And this is Phoenix in the Oasis, business center, political center, farming center and religious center, of this new empire of the Southwest. A land for the strong and the young; no place for the weak to find light work. Three pairs of hands

reach out for every job. No place to find easy money in the streets. It is a place for people who have been thrifty and saved their money, to bring it here and do things which need to be done. It is a place for real leaders in school and church and state to work hard. It has the best of schools, good stores, fine homes. And it is still much in the making. One-third the attendants at the state Christian Endeavor convention were Presbyterian Pima Indians. I preached the baccalaureate sermon at the Government Indian School to eight hundred black-haired, dark-faced boys and girls, a fine responsive audience.

But our Congregational place is in the hearts of the people of the free democracy and the free conscience and vision of the Pilgrim folk. And again, the greatest part of our mission will be to that greater multitude who will never bear our label, but will feel the liberalizing, fructifying, gladdening influence of the leaven hid in three measures of meal for the building of our America and the Kingdom of God in the name of our Master Jesus Christ.

IN SEARCH OF GOLD

Changing Moods and Policies in Southern Churches

By Secretary HOWARD A. BRIDGMAN

AS in southern schools and colleges of the progressive, modern type, the religious manifests itself in somewhat different ways and functions over a wider area than it did a generation ago, so in the colored churches one finds a marked differentiation from the traditional forms and expressions. The North has been "fed up" so long with the idea that Negro churches were places where patronizing white visitors would be amused and entertained, that it is hard to bring about a general realization of the fine calibre and admirable activities of many colored churches, North and South. In them, contrary to the general impression, the contribution box does not occupy the center of the stage, and there is no more stressing of the appeal for funds than you will note in the average white church today. Physical antics and emotional outbursts are so conspicuous by their absence that one who attends simply to have his risibles tickled is bound to be disappointed.

I came to a more vivid realization of the point I am emphasizing when I met in the city of Washington, last October, a group of representative Negroes, some of them connected with strong churches in New York, Brooklyn, Cleveland, Washington, and down through the Southland. "Like pastor, like church," and if one may judge from contact with these bright, earnest men and women, well-educated, well-dressed, and from what they said in private and in public, the

churches which they so faithfully serve reflect the modern spirit of their pastors, the broader theological outlook, the honest desire to make religion not an isolated sabbatical affair, but to impregnate daily life in the home, the factory, the shop, the school, with the spirit of Christ. They were just as eager to discuss modern methods, the new books on theology, religious education and missions, the general denominational welfare, the outlook for Christianity, as is any group of ministers whom I am in the habit of meeting from month to month.

As I went on down through the South and touched church life here and there the close-up view within the walls of the sanctuary confirmed the impressions I derived from my Washington contacts. Take, for example, the First Congregational Church in Savannah, at the time of our visit without a pastor, but blessed in former years with the ministry of the second assistant moderator of the National Council, Rev. Mr. Cash. Nothing emotional here—the hymns are the same dignified ones we sing in the North out of the same Pilgrim Hymnal; and the congregation, made up chiefly of men and women of middle life, some of them in business, others teaching and one a librarian, is as responsive as the average congregation in old Massachusetts. One of the pillars is "Sol" Johnson, editor and publisher of *The Savannah Tribune*, a high-grade newsy weekly which has a large circulation among thoughtful Negroes over a wide territory of the South. He is also vice-president of a substantial bank. The American Missionary Association honored itself when at its last meeting it made him one of its vice-presidents.

It is that same kind of a church which Rev. C. S. Ledbetter is conducting in the historic city of Charleston, and, of course, the broad range of service rendered by the First Congregational Church in Atlanta, and its excellent and varied equipment are so well known as not to need fresh description. If on the northern journey one should touch the Wentz Memorial Church in Winston-Salem, North Carolina, he would find himself face to face with what in the North used to be called an institutional church. Its letter-heads carry the motto, "The Church with the Daily Program", and this program includes day nursery, kindergarten, playground, health clubs and community visitors, besides all that goes on within the edifice itself.

It is true that churches of this type, North and South, may not be making the same swift and spectacular advance as churches which cling to the theology and practices of the old-time religion, but the former are making substantial contribution to the education and uplifting of the Negro race, and wherever capable leaders can be found, the chances of a response and following, especially on the part of the younger generation, are excellent. The boys and girls who graduate from our schools and colleges do not care to go back to churches where long and frequent sermons, devoid of intellectual material and shot through and through with the emotional appeal, represent about all that is done or said in the name of Christianity. They prefer the more independent churches where they will have a chance to continue the intellectual religious growth begun in their school days, and a chance also to help direct church affairs. With all honor to the older generation, the devoted and consistent Christian men and women who have upheld the Christian and Congregational banner in cities and in country towns—men like the good deacon, for example, in our church at Macon—the hope of the future is in the recognition of the changed conditions in the midst of which we are growing up. It is in this field that Congregational churches have their special mission, not to divorce zeal and knowledge, but to make them one under the leadership of Him who is "the Light of the World", at the same time that he brings warmth into our hearts.

Neighborly International Cooperation

By Secretary GEORGE W. HINMAN

MEXICALI is in the Mexican province of Baja California—Lower California—and the address is usually written "Mexicali, B. C." You feel that the time is B. C. as well as the place when you cross the line that separates the prosperous town of Calexico from the Mexican village which, in spite of its social backwardness, is the capital of its province, with an ornate governor's palace and a bull ring. Lower California yields a revenue for its local officials, and the Mexican federal government the third in amount among provincial revenues in all our sister republic, ranking next to Tampico oil fields and the Federal District, where Mexico City is located. Some of this revenue comes from the American breweries, saloons and gambling palaces at Mexicali and Tia Juana and from the great race track at the latter place. There is also a great agricultural section, an Imperial

Valley south of the border, as rich and more extensive than the famous lettuce and melon and cotton country to the north which has made the Imperial Valley a name so well known in the United States.

Much productive industry has made the barren, supposedly worthless peninsula of Lower California a coveted post for officials and of special interest to the government at Mexico City. It might have been a part of the United States if some of our early diplomats had had more vision. The men who negotiated the treaty with Mexico after the war of 1848 saw no real need of including the mouth of the Colorado River in United States territory, with the result that our Imperial Valley must depend for irrigation on a canal through Mexico. Indications now are that the large American interests in cotton and stock raising on the Mexican side in Lower California will soon be served by an American-owned railroad to a deep water port on the Gulf of California, and that California products may be shipped from that port to the Panama Canal and New York. Thus does business ignore boundaries.

They Export Mexicans and Import Chinese

The large agricultural development in the country tributary to Mexicali owes a good deal to Americans who brought in the irrigation water and reduced the land from desert to cultivated fields. It owes a great deal also to the Chinese who were brought there in great numbers, often coming by the trainload in closely guarded cars with barred windows from the immigration station at San Francisco. They were technically not in the United States, since they could not leave the car till after they had passed the international boundary at Mexicali. It is one of the strange economic puzzles that we are welcoming hundreds of thousands of Mexicans to our beet fields and orchards and cotton plantations all over the Southwest and as far north as Wyoming, but it seems necessary to import Chinese into Mexico to supply a labor demand. As many as five thousand Chinese have been in and about Mexicali. They have worked and saved and prospered in spite of hard seasons of unemployment and oppressive and unjust taxation by the Mexican government. It is not unnatural that such a deserving group should have won the attention of Protestant Christian missionaries, and secured an adequate building for worship, dormitory and social center.

Beginning Christian Work

Lower California is a part of the Congregational field assigned to the American Board by the Mexico Conference of 1919. But some years before the assignment was made a combination of a Board missionary from China and the American Missionary Association began to occupy the territory in work for the Chinese. Dr. C. R. Hager, though a missionary to China, probably had more contacts with Chinese in the United States than any other man. After he was invalided home he gave a great deal of efficient service under the American Missionary Association to work for Chinese in California, and extended his investigations of need and ministry to that need across the border into Mexicali. At that time moral conditions were very bad It was a new frontier town, a refuge for American purveyors of vice, with a floating population, largely of single men, whether Mexicans or Chinese. For a time the only Chinese woman among five thousand Chinese men was the wife of the principal Chinese merchant. It is no wonder he besought the consecrated woman missionary whom Dr. Hager had secured, asking her to live in the home with his wife, as they were almost the only respectable women in town.

A Christian Bride From China

For several years mission work was carried under the auspices of the American Missionary Association, though no appropriation was made for the work, and the small amounts received by the devoted missionary were only the tuitions of her pupils. I continued the supervision, with some memorable experiences in visiting the mission. One night I crossed the border, found my way in the darkness around the freight cars, and reached the back street where the mission was located. The room was full of Chinese men, but in front stood a young Chinese bride, just arrived direct from a mission school in Canton. She was reading from a Chinese Bible and preaching very earnestly and intelligently to the eager audience. She was the first Chinese in Mexicali who had had previous Christian training. Her help the next few months gave vitality to the mission. I never saw her again. She and her husband moved to another town in Lower California before there was time for another missionary visit.

A little later it was possible to strengthen and develop the work for Chinese in Mexicali by sending for the summer a Chinese graduate of the Presbyterian theological school near San Francisco. His efficient, constructive work put the Mexicali mission on a new basis and made necessary better equipment and trained Chinese leadership. Presbyterians, however, were not able to keep on beyond that summer with the support of the Chinese student. When he left Mexicali the American Missionary Association was not able to finance the enlarged work that was definitely indicated, and

the Methodists offered to take it over, and did so. A building was rented with a large auditorium and a Methodist Chinese pastor went frequently from Los Angeles, securing special permission to cross the border back and forth without the usual grave risks a Chinese faces from the immigration authorities when he returns to the United States from a visit home. Even yet, however, the mission was not secure. A disastrous fire in Mexicali burned the mission building as well as the American saloons and gambling houses and the prospects were discouraging. However, a new building was planned and dedicated January 10, 1926, representing a total cost of forty thousand dollars, the Chinese of Mexicali contributing ten thousand dollars.

It was my privilege to share in the service of dedication and to meet a few of the Chinese who had been there from the beginning The new church building has three stories, with a basement for classrooms, reading and game rooms and a fine auditorium with pastor's study and offices on the next floor and, above, dormitory rooms including three in front rented by the Chinese consul. The front hall of the building was decorated for the dedication with characteristic Chinese gifts, three clocks, many ornamental lamps and a large mirror. Some American, probably, had finished the interior of the auditorium in pure white plastering, the large pillars unrelieved by any touch of color. Some Chinese, unable to overcome the distaste for that—to them—funereal color, had pasted little squares of red paper on the tops of the two front pillars where they would in a measure take off the curse. It showed that the Chinese have cultural traditions of their own which we ought not to ignore.

The dedication began with fire crackers and ended with a feast. The fact that an American audience from Calexico completely filled the auditorium in the afternoon and crowded out the Chinese did not make them less happy to act as hosts and show their new building. They had their share in the dedicatory service in the morning and welcomed their many friends from across the border as an evidence of interest and good will. This establishment of a strong Chinese mission work with two American workers and a trained Chinese teacher, and the response of the two or three hundred Americans who came to the exercises is a genuine triumph of Christian internationalism and of Christian co-operation between the mission Boards.

A Reorganization Opportunity

Continued from April Issue

By MRS. JOHN J. PEARSALL

Summer Conferences

THE opportunity for larger fellowship and study of the moral situations which confront the churches today in America and the world finds expression in the summer conferences. Conditions in America are such that only experts who have given time and research to these questions can handle them intelligently. The conference grounds are beautiful in location and have many natural scenic advantages.

The attendance of a goodly number of enthusiastic, earnest people is very delightful. Several daily hours for conference, study and discussion, social intercourse, inspiring music, pageants that tell their own dramatic story, field sports and healthful exercises, addresses by the best teachers and leaders and preachers, the culture of the devotional life, and sympathetic spiritual companionship,—all these and many more are the advantages a summer conference offers.

The interdenominational summer conferences are found in all parts of the land. Three will suffice to illustrate the work.

Silver Bay, New York. This has lately become a training camp for leaders only. It is situated on beautiful Lake George, secluded and lovely. It affords unique opportunity and incentive for such instruction, not only in the knowledge of the mission fields and their outreach, but in the technique of personal attitudes and expression in the *noblesse oblige* of Christian heritage.

Northfield, with its noble history and tender memories; with its Round Top, whose very air seems laden with spiritual experience and power. Here Camp Kayopha beckons, friendly greeting smiles a welcome. Hallowed memories summon to new joys of fellowship, new approach to mission study themes. One thrills with the thoughts that the mere mention of Northfield stirs within us.

Beautiful for situation by the glistening waters of Lake Chautauqua are the far-famed conference grounds of Chautauqua Institute. Here one finds one's self in a perfectly natural atmosphere · all hectic and artificial attitudes are banished. The natural beauty of the place, the democracy of the fellowship, the interdenominational spirit expresses itself; the sane, well-balanced program of study

and recreation, the fine music, the worshipful church services held in the great amphitheatre, all these influences refine and enrich our spiritual experience. To be one of six thousand people uniting in singing, "When morning gilds the skies," at the hour of worship—and morning is golden at Chautauqua—and as the evening shadows fall to enter into the Holy of Holies of the night singing, "Day is dying in the West," makes one feel in deep sympathy with the church universal.

The program at Chautauqua during August for 1926 will have an especial attraction for Congregationalists. Dr. Frederick J. Norwood, our distinguished Congregational preacher from Australia, will be one of the preachers, and our own Dan F. Bradley, D.D., of Cleveland, will be another.

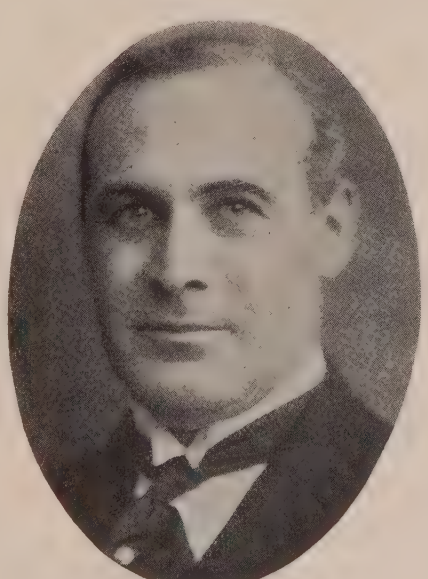
Congregational House at Chautauqua extends hospitality to denominational leaders, pastors and missionaries. The capacity of the house is limited, but the good will expressed by those in charge knows no bounds. The trustees are seeking a building fund to put up a building worthy of the denomination and the use to which it is put. During Home Mission Week, a Young Woman's Conference of great interest will be conducted by Mrs. I. H. Lichliter, of Columbus, Ohio.

The trustees of Chautauqua Congregational House have the nucleus of a building fund. More money—about fifty thousand dollars—is needed for this educational opportunity. With all the splendid program which the great interdenominational summer conferences provide, it must not be forgotten that they are not pleasures merely. As a church we need a well-informed and intelligent constituency. It should be part of the educational program of every state organization of women to appoint as many women as its funds will allow, to attend the summer mission study conferences, to take the study and agree to lead institutes, conferences and also the local church group in definite study of the themes discussed. This service should be a part of the plan of work of the state group. The delegates should be chosen from the rank and file of the churches, that may serve their own churches as leaders of mission study: an effective way of enlisting the whole church in a study of the whole task and interracial, industrial and community problems in the local church, thus discovering and training new and intelligent leadership.

Treasurer of Ministerial Boards

THE Ministerial Boards take pleasure in announcing the appointment February 16, 1926, of Rev. William T. Boult, as Treasurer of the Annuity Fund for Congregational Ministers and the Congregational Board of Ministerial Relief and Financial Secretary of the Pilgrim Memorial Fund.

From December, 1920—June, 1922, he acted as the efficient Financial Secretary of the Boards, promoting notably the collection of subscriptions to the Pilgrim Memorial Fund, and assisting the Finance Committee in the investment of the large endowment funds of the Boards. To the great regret of the Executive Committee, in June 1922, he withdrew to accept another position.



REV. WILLIAM T. BOULT

In the radical decrease in labors connected with the collection of the Pilgrim Memorial Fund in 1925 and the reorganization of the force incident thereto, Rev. Ralph L. Peterson, who had acted as Treasurer since June, 1922, resigned and later accepted a call to Plymouth Church, Cincinnati, Ohio, the former charge of Sec. Fagley.

It was anticipated at the time, in view of the proposed merger of the homeland Boards, that it might be possible to appoint a joint Treasurer. It was found, however, that the way was not open for this. Meanwhile, it was imperative that a Treasurer should be in office. The Boards count themselves fortunate in securing one who is already familiar with the conditions and who has proved so thoroughly competent for the trust now committed to him. The responsibilities of the office steadily increase. Already more than nine million dollars come under his supervision in cooperation with the Finance Committees. He will also supervise the vigorous effort being made through the state superintendents to secure pay-

ments on delinquent subscriptions to the Pilgrim Memorial Fund. He will also take over in considerable degree voluminous correspondence with the two thousand members of the Annuity Fund and the approach to new members. The Trustees commend him to all ministers and churches with full assurance that he will have the respect and affection of all with whom he shall be associated in this comprehensive work for the ministry.—C. S. M.

Was It the Flu—or Bad Weather?

THE $25,000 increase in Apportionment Receipts that we were so glad to report for February, is, alas! almost entirely wiped out by a March deficit. Can it be that some of our church treasurers are doubtful, in view of impending changes, as to where the missionary money in their hands should go? If such there be, we hasten to tell them that the money is to be sent exactly as it has been in the past years. Please remit all funds promptly—for the Home Field to those treasurers whose names appear on the inside back cover of this magazine—for the Foreign Field to the treasurers of the American and Woman's Boards.

Be assured, good friends of the Kingdom, that your missionary work is moving steadily forward. Your men—your women—whom you have placed in the field are depending upon yourselves. They know that you are behind them. They are confident that you will not forsake them. Their regular and imperative needs call for regular supplies. They ought to have—they must have—the wholehearted support of every loyal Congregationalist. It is true, now as ever, that he gives twice who gives promptly.

Apportionment Receipts

As Reported by the Treasurers of All Congregational Societies

	For the Month of March				For Year from February 1 to April 1.			
	1926	1925	Increase	Decrease	1926	1925	Increase	Decrease
A. B. C. F. M.	$23,133	$26,505	.....	$3,372	$49,826	$41,625	$8,201	.....
W. B. M.....	14,457	14,746	.....	289	24,167	25,411	.....	$1,244
W. B. M. I...	10,782	12,617	.....	1,835	20,087	21,547	.....	1,460
W. B. M. P. ..	786	1,303	.....	517	1,785	6,785	.....	5,000
C. E. S.....	3,573	5,086	.....	1,513	7,840	.....	706	.....
C. B. Society.	4,361	5,624	.....	1,263	15,428	8,629	6,799	.....
C. H. M. S...	8,894	16,014	.....	7,120	26,509	28,892	.....	2,383
A. M. A.....	10,695	13,070	.....	2,375	19,250	24,550	.....	5,300
C. S. S. E. S..	969	1,933	.....	964	3,371	4,239	.....	868
C. B. M. R....	1,882	2,494	.....	612	8,237	4,367	3,870	.....
Annuity Fund	1,110	647	$463	.....	2,068	1,429	639	.....
Found. for Ed.	1,591	2,361	.....	770	3,805	3,308	498	.....
Totals.....	$82,233	$102,400	$463	$20,630	$183,080	$178,622	$20,713	$16,255

Note: This tabulation does not include receipts by the State Home Missionary Societies or State Boards of Relief. The Woman's Home Missionary Federation presents no separate report, its receipts being included in those of the various home societies.

The Size of the Task

By CHARLES L. WHITE, D.D.
President of the Home Missions Council

THE immensity of the undertaking to meet the spiritual needs of the cities in America is reflected in the experience which may come to a man who notes the persons of different nationalities met in one week.

On Monday morning a Roumanian ash-man cleaned his cellar and a Pole whitewashed its walls. A Hollander pruned his vines; a German plumber came to stop a leak in his bathroom and this man's helper was a Dane. He remembered that his cook was a Swede and the waitress was a Norwegian. As he left his home for his office a seamstress

entered to help his wife. She was a Belgian, and the man who was painting his front fence was from Switzerland. He left his laundry with a Chinaman. Later he visited his Russian tailor, ordered groceries of a Welshman, meat of a Scotchman, and purchased his fish dinner for the next day at a Frenchman's store. As he waited for an electric car, an Italian vegetable man passed, while he was talking with an Irish policeman. The next day he bought some hardware from an Armenian and learned that his milkman was a Lapp, and his cobbler was a Hungarian. That evening a Philippine bell-boy showed him to a room in a hotel among whose waiters were Slovaks, Greeks and Servians.

The next day he lunched in a Turkish restaurant, and engaged a Syrian to mend his rugs. In the afternoon he met by accident a college classmate, a Bulgarian, who introduced him to a Montenegrin. That evening he learned that the Austrian consul of the city had rented the house opposite. The following Sunday he met a Cuban Protestant at church and found a Mexican, a Brazilian, a Lithuanian, a Peruvian and a Haitian in a popular Sunday School class of one hundred men. That evening a Japanese merchant and his family attended services and the next day, as chairman of the committee that looked after the repairs of the church, he learned that the Portuguese sexton had died, and selected a Canadian in his place. The following day the man who washed his office windows proved to be a Spaniard, and a Jew wished him a Merry Christmas. Soon after this, in an early train, he counted twenty-eight passengers in the car. Four were reading German papers, twelve Jewish, six Italian, and he concluded that the only American-born man in the car beside himself was a Negro.

The A. M. A. Treasury

IRVING C. GAYLORD, Treasurer

We give below a comparative statement of receipts for March and for the six months of the fiscal year to March 31.

RECEIPTS FOR MARCH

(Including Specials)

	Churches	Women's Societies	Individuals	Total Donations	Legacies	TOTAL
1925	$8,657.86	$4,567.76	$12,985.90	$26,211.52	$5,247.26	$31,458.78
1926	7,782.72	3,730.67	9,200.56	20,713.95	84,453.60	105,167.55
Increase	.....	.....	.....	.....	$79,206.34	$73,708.77
Decrease	$875.14	$837.09	$3,785.34	$5,497.57	.....	.....

RECEIPTS SIX MONTHS TO MARCH 31

Available for Regular Appropriations:

	Churches	Women's Societies	Individuals	Total Donations	Legacies	TOTAL
1924-25	$147,000.96	$49,220.56	$7,708.40	$203,929.92	$35,259.64	$239,189.56
1925-26	135,501.17	43,502.17	4,338.59	183,341.93	118,099.38	301,441.31
Increase	.....	.....	.....	.....	$82,839.74	$62,251.75
Decrease	$11,499.79	$5,718.39	$3,369.81	$20,587.99	.....	.....

Designated by Contributors for Special Objects, Outside of Regular Appropriations:

	Churches	Women's Societies	Individuals	Total Donations	Legacies	TOTAL
1924-25	$1,710.60	$3,279.83	$42,026.93	$47,017.36	$50.00	$47,067.36
1925-26	2,143.18	2,823.88	41,939.63	46,906.69	.....	46,906.69
Increase	$432.58	.....	.....	.....	.....	.....
Decrease	.....	$455.95	$87.30	$110.67	$50.00	$160.67

SUMMARY OF RECEIPTS SIX MONTHS

RECEIPTS	1924-25	1925-26	Increase	Decrease
Available for Appropriations	$239,189.56	$301,441.31	$62,251.75	.....
Designated by Contributors	47,067.36	46,906.69	.....	$160.67
TOTAL RECEIPTS	$286,256.92	$348,348.00	$62,091.08	.....

THE DANIEL HAND EDUCATIONAL FUND FOR COLORED PEOPLE

RECEIPTS FOR MARCH, 1926

Income for March from Investments		$5,067.93
Previously acknowledged		31,071.56
		$36,139.49
Also received on account of Principal:		
Estate of Daniel Hand		$204.37

News in Brief

REV. GEORGE HANKOVSKY has taken charge of the Slovak church in Braddock, Pennsylvania. New interest has been awakened and new people are attending the services. This is the mother church of the Slovak organization in Pittsburgh. The old building will be sold, a new location secured, and the work extended.

All activities connected with our United Church at Bridgeport, Connecticut, have for several weeks been centered in their fine new edifice costing three-hundred and fifty thousand dollars. We shall shortly present pictures showing this plant. It is of the Colonial type and strikingly complete. Impressive ceremonies marked the final services in the old quarters.

The brick edifice of the First Congregational Church, Bethel, Connecticut, erected sixty years ago, was on March 12 gutted by fire and the interior practically ruined. The loss is estimated at twenty-five thousand dollars. The church at Bethel was organized in 1760. Members of the Seelye family, whose notable leadership in the field of education and religion has made this country its debtor, have been connected with this church throughout all of its history.

Bethel Norwegian Church of Cleveland recently celebrated its nineteenth anniversary. The acting pastor, Rev. Christian Kjeldgaard, has been gathering the scattered folks together and making new friends for the work and at present there is much that is encouraging in the situation. The church has a mission to the two thousand and more Norwegians and Danes in the city and will continue to have. Professor C. B. Bjuge, who served this congregation some years ago, has been called as permanent pastor and will begin work July 1.

The following quotation from a letter recently received by Secretary Halliday of the Church Extension Boards from former Commissioner Curran will be read with interest by all friends of the Ellis Island work: "I want to record my conviction that there is no more important or splendid work done on the Island than that which Mrs. Pratt does so beautifully in her handling of the Kindergarten for immigrant children. I have never seen a peculiar and difficult work so understandingly carried out. The longer she may stay there, the better it will be for the thousand of immigrant children on their way into America."

The Finnish church at Astoria, Oregon, now has a substantial congregation and is broadening the work among the young people. The pastor, Rev. Ellis Koven, also supplies the congregations at Naselle, Ilwaco and Deep River, in Washington, and recognized churches will be established at these places before very long.

Among the Finns in Minnesota several fields are developing in the iron range towns and in the cut-over country. The small church organized last year in Eveleth has bought a building erected some years ago by the now defunct Swedish church and with the aid of the Church Building Society hopes to remodel this to serve present needs.

The Sandhill United Parish in Nebraska made substantial progress the last year. The purpose has been to develop local initiative. The methods used are not spectacular and steady gains have been made in enlisting workers, in improving the program of religious education and providing financial support. A growing community spirit indicates that religion is increasingly finding its rightful place in the common life.

Rev. Edward F. Bosworth has been called to the pastorate of the church at Grinnell, Iowa, after a successful ministry at Grand Forks, North Dakota. Mr. Bosworth will have a splendid opportunity for work with the young people in this college center, a work in which he is unusually able. He was active and interested in all Congregational matters in North Dakota and will be missed by the workers in that state.

The Second Congregational Church of Memphis, Tennessee, which was the first Negro Congregational church organized in the South by a Negro Congregational minister, has just celebrated its fifty-eighth anniversary with an interesting program in which colored and white pastors, officials and citizens took part. Ground was broken for the new twenty-five-thousand-dollar church building with impressive services and an address by Dr. Robert A. George, pastor of the First Congregational Church.

Work on the new house of worship, designed by a Negro architect connected with the church, was started on February 12, and is progressing rapidly. The new church is being built by the gifts and labors of the loyal members under the leadership of the pastor, Abraham Lincoln DeMond, D.D.

From Ocean to Ocean

By WILLIAM W. LEETE, D.D.

WEBSTER in one of his orations speaks of the glory of the country from which the Pilgrims came and how her drum beat keeping time with the hours had encircled the earth with the never-ending strains of the martial airs of England. Let Congregationalists not forget that the bearers of our Christian message of peace are traveling as fast and far. It would do us good to follow the sun a few hours and see the Congregational meeting-houses which he sees as he passes from state to state on his way to the great Pacific. It would require volumes to describe those buildings and how the several communities were enabled to secure them.

As a suggestion of what it would mean we are describing in this article a very few of the pictures that have come to our office. In their respective neighborhoods people have talked much about these buildings. Some have planned for them, prayed for them, and suffered because they could do no more. In the same neighborhood others have criticized the minister and the building committee and have done much to hinder their work. In another few months there will be another set of pictures on our desk telling of situations very much like these. Some of the churches are little and some big. Some are handsome and some very plain but in every one of them some citizens of our loved America are bowing down every week to pray and in these they are hearing the gospel which makes for social redemption and for spiritual manhood. Angels pausing in aerial flights will circle round even the smallest temple and talk with radiant faces of how, through it, the men of earth may know of heaven.

Our statements regarding the churches pictured here must be very brief, but let us stop for just a moment and look at every one of them.

FIRST CONGREGATIONAL CHURCH, SWAMPSCOTT, MASSACHUSETTS

On Massachusetts Bay

Massachusetts Bay, of course, comes first. Surrounded by just such snow as fell upon the early Pilgrim and Puritan at Plymouth and old Salem rises the new Colonial meeting-house at Swampscott. Its pastor is the Rev. Robert Campbell. The building is new and was erected without our aid. Its exterior of brick and wood follows the good old Georgian type familiar to New England and one now happily being introduced in many another place beside. The building from sub-basement to bell tower is compact; no part is cheaply done and the whole is a credit to good taste as well as to good management.

The nave of the church will seat, with its gallery, five hundred people. A rich crimson dossal is at the rear of the chancel and the prevailing color of the whole interior is warm grey. The pulpit, lectern, organ case, choir gallery and communion table are in agreement with the Georgian type. The slope of the land permits a good airy ground floor at one end of which is a large kitchen, a woman's social room and other rooms. Besides the large and attractive supper room there is a stage with rooms at each side. One of the best educational features is a kindergarten room made bright with characters of interest to children.

The New Church at Wollaston, Massachusetts

The month of April is to be a special time for the Wollaston Congregational Church. The pastorate of Rev. Dr. Isaiah W. Sneath, which began in 1912, has been marked by great spiritual growth. The membership of two hundred has now become six hundred and fifty and every organization for social and religious ends, like the Woman's Union and young people's society, has been made more and more effective. And the fine quality of this

higher spiritual growth has been matched by material growth. In 1916 the parish house which stands at the left of our picture was built. It is well supplied with rooms for Sunday School and social purposes and was so arranged that it connected easily with the meeting-house of wood erected in the year 1876. The old meeting-house has now been supplanted by the solid stone structure which is at the right of our picture. This building was dedicated on Sunday, March 28, 1926, with felicitations extended to the pastor and building committee from friends on every side. The final event of dedication will take place on Sunday, May 22, when the church will celebrate the fiftieth anniversary of its organization. The cost of the new edifice is one hundred and forty thousand dollars It was designed by the architects Smith and Walker, of Boston. The edifice is of seamface granite and its architecture is English Gothic. It has chancel, transepts and gallery and its seating capacity is six hundred and fifty. Provision for this excellent equipment has been made without calling upon the Building Society treasury.

CONGREGATIONAL CHURCH, WOLLASTON, MASSACHUSETTS

The Armenians at Troy, New York

In 1916, with the help of the Building Society, a fine, shapely and well-arranged meeting-house was erected by the Armenians of Troy, New York. Its membership of one hundred and twenty-six, in which are those who in their bodies as well as in their heart-grief have felt the sting of Turkish cruelty, has always enlisted the sympathy of Congregationalists. The building we are showing is one originally occupied by Armenians who had Presbyterian affiliations. By a union of the two bodies this building is now being renovated to be used as the residence of the pastor, Samuel M. Rejebian. A part of it has been reserved for educational and social purposes.

The Second Congregational Church, Elyria, Ohio

The building of the Second Congregational Church at Elyria, Ohio, stands on the north side of the city in the midst of a large and increasing

industrial community. We are told that the people have undertaken and carried through their building enterprise with astonishing success and heroism.

The total cost and property valuation is over fifty-five thousand and in this expenditure the Congregational Church Building Society has had a worthy share. There are many children in the community. On a recent Sunday there were four hundred in the Sunday School. The financial limitations and the practical uses called for by the community have resulted in a building of very plain and simple lines but one in which a united and enthusiastic people will find a happy home. The pastor is the Rev. C. F. Wiseman. The dedication took place Sunday, March 7, the Rev. Edgar S. Rothrock, D.D., preaching the sermon.

PARSONAGE, UNITED ARMENIAN CHURCH, TROY, NEW YORK

Down in Missouri

Many things of interest might be written of the history of the Plymouth Church at St. Joseph, Missouri. We show a picture of its new building. The early days were romantic. Its Sunday School was organized in a store room, May 14, 1905. Out of it was effected a church organization of twenty-nine members on February 10, 1907. Rev. Edward Parsons was its first pastor. It now has nearly two hundred members. Rev. Roy B. Morgan, coming to the work in November, 1920, is sixth in the line of pastoral succession in this progressive church.

SECOND CONGREGATIONAL CHURCH, ELYRIA, OHIO

The plain but serviceable building dedicated March 14, 1926, represents an outlay of but about fifteen thousand dollars, although workmanship and materials are of high grade. Thousands of dollars were saved by careful management. In the basement are a kitchen and ladies' work room beside the large Church School assembly room.

The pastor in sending a program of the dedication services, at which Dr. Alfred R. Atwood, Superintendent of the state conference, preached the sermon, writes these significant lines: "I am sending you a picture of the new building which we have managed to complete with your friendly counsel and generous cooperation. We want you to know and all Congregationalists to know that without the encouragement and aid of the Building Society our task would have been impossible. The encouragement and help of Dr. McCollum last June was particularly timely and we owe much to his generous assistance."

PLYMOUTH CONGREGATIONAL CHURCH, ST. JOSEPH, MISSOURI

A German Church in Kansas

"What a little building," you say; and when the German farmers who come riding in from homes

far off try to get in it they say the same. The place is Alamota. The church is one of three churches—Alamota, Bazine and Alexandria—over

CONGREGATIONAL CHURCH, ALAMOTA, KANSAS

which Rev. A. C. Delebarre is pastor with his parsonage at Bazine forty-three miles away. It is real missionary territory. Alamota is a small country town which within the three-mile limit numbers about three hundred. This is the only church building in the town and of course the Building Society helped to provide it. Eighty per cent of the people in this region are German farmers and what is done among them is patriotic as well as religious service. The congregations that gather in our German churches everywhere are not only large, they are wonderfully worshipful and their singing is an inspiration.

Beginnings in Colorado

The building in this picture while needed now for gatherings of the new church at Fort Collins, Colorado, is so constructed that later it may be used as a parsonage. The beginnings of our Congregational work in this city of seventeen thousand people is with a membership of only thirty but it is a forward-looking new church and the city has need of it. The building is new and within a block of the college campus —the seat of the state Agricultural College of one thousand eight hundred students. Dr. Robert Allingham, under the auspices of the Congregational Home Missionary Society, has put wisdom and energy into the development of this enterprise and the outlook for a strong church is good. Two young men of the church have recently decided to enter the Christian ministry.

CONGREGATIONAL CHURCH, FORT COLLINS, COLORADO

On Puget Sound

In our last picture we see the waters of the Pacific. It is at Richmond Beach, Washington.

CONGREGATIONAL CHURCH, RICHMOND BEACH, WASHINGTON

This building has taken the place of one destroyed by fire, September 16, 1923. We are indebted to Rev. Carl Stackman, our former field secretary at Denver, for the picture and for a statement of facts which we would like to use as a whole did space permit. With a membership of thirty-two and an available insurance of only fifteen hundred dollars the entire community rallied to the support of a new church enterprise led by its efficient pastor, Rev. F. E. Cain. The building has been completed at a cost of twelve thousand, five hundred dollars. The auditorium, now equipped with chairs, will, when fitted with pews, seat about one hundred and fifty. An attractive ladies' parlor adjoining can provide for an additional company of one hundred persons. In the basement is the pastor's study and a large community hall used for all sorts of social purposes and for one department of the Sunday School.

Richmond Beach is a growing suburb of Seattle and beautifully situated on Puget Sound. To look upon its waters is to feel not only the call of the great world beyond but to stir the soul to guard most zealously our own heritage from sea to sea.

The South's Theological Seminary

By Lewis H. Keller, D.D., *President of Atlanta Theological Seminary*

A leading Congregational educator wrote to the new president of Atlanta Seminary: "You are going to win out with the Seminary. You have the most attractive appeal of any institution connected with Congregationalism, and I believe you will put it over." The reasons for this judgment are apparent. Atlanta Theological Seminary is the only Congregational seminary in the entire South training white young men for the ministry and young people for other forms of Christian service. A generation ago the National Council received into fellowship the Congregational Methodists of Georgia and Alabama, a small denomination composed of rural churches. These churches came to us from principle. They were poor and their pulpits mostly supplied by worthy, but untrained ministers. Only by a trained ministry could this group of churches be converted from a liability to an asset for the denomination and the Kingdom of God. This supply of ministers could not come from the North or from other denominations in the South. The denomination must train men in the South for these churches. To meet this need, the Seminary was organized in 1901. It was small at the start. Its students were few. Resources were limited. The war interrupted progress. Like all such institutions, the Seminary toddled along and learned to walk. Strong men from the North like Phelps, Jenkins, Kirby, Sherrill, Hood, Bixler and Shipman came and helped. The last three years, under President Shipman, brought more students and better. As a result of his work, this year's registration is thirty-seven, not counting correspondence students, the largest in the history of the Seminary. There are indications of a larger and better student body next year. Last year fifty-seven in the Southeast, mostly home missionary churches, were served by men trained in Atlanta Seminary, and there are other students of the Seminary serving churches in states North and West.

The Seminary meets men where God meets them. Young men in the furrow, at the spindle in the cotton mill, and in the mountains are called to preach. They are men of power, but untrained, and have not had the advantages of college, some not of high school. They are poor; some are married; and they cannot attend college. They will preach without education if the church does not train and send them. The Seminary meets these young men where God meets them; gives them three years in a special course adjusted to their needs. Wonderful things happen in the lives of these young men in the three years they spend in Seminary. Their horizons widen. They go forth with a message and the true preacher's passion. They lift churches and communities to higher levels. This is one of the causes of the development of Congregationalism in the Southeast. "The last Year Book reports for the South a much larger gain in the church and Sunday School membership than that of the denomination at large." We are developing Congregational churches by Congregationally trained men in the South. Much is due to the cooperation of Dr. Bloom in commissioning workers for the summer or for full time service among young people in the South. It is a fine piece of statesmanship that is bringing big results for the denomination and the Kingdom.

By-Products

Atlanta Seminary is a missionary institution and as such deserves support, but it is more than this. It exerts a wide influence not measured by the relatively small denominational constituency in the South. Fundamentalism in America has its stronghold in the South, but the "stronghold," with a ma-

jority, means an ultimate weak hold with many. Young people from the high school and college in the South will think in modern ways and welcome the larger Christian views. Congregationalists are not in the Fundamentalist controversy. They are above it. They are not skillful with clubs and instruments of theological torture. They hold strong convictions but they let the truth do the fighting. They are kindly toward those of extremely conservative minds. This gives the denomination its chance and responsibility in the great South, with its deep religiousness and the numerical strength of its churches. In its relation to this great fact in the religious world, Atlanta Theological Seminary represents the denomination with its guiding motto, "The Open Mind." As one of only two theological seminaries in the South with this motto, the Seminary is destined to have a commanding influence. It is pioneering in the cause of truth and is liberating in many souls new forces for the Kingdom of God.

The Seminary influences the South also as a solvent of sectarianism. Sectarian lines in the South hold firm. The Federation of Churches is not much recognized, hardly known. Cooperation of denominations is too rare, rivalry too common. A Congregationalist organized the Federation of Churches and the Federation expresses the very genius of the denomination. Atlanta Seminary is avowedly Congregational in origin and control. Only two other of our Congregational seminaries have a larger proportion of Congregational students. But in service the Seminary is undenominational. Three other denominations are represented in its faculty. Its relations to sister churches are most cordial and it receives from them a measure of support. It bears effective witness to the historic leadership of Congregationalists in matters of interdenominational courtesy and fellowship.

Its Future and Needs

The best field for the development of our denomination in the next twenty-five years is the South Climate and undeveloped resources attract people and capital. Towns become cities. New cities develop. Congregationalists come South. They will strengthen old and develop new churches. Atlanta Theological Seminary needs what all our seminaries have needed in their early history—financial support. Later, it will have endowment to carry in part or wholly the annual budget. Now it needs the annual gifts of individuals, churches, societies. The response has been cordial and contributors have found joy in their investment in an institution of such promise and widening influence. It is the only theological seminary and training school for Congregational young people in the entire South, with its multitudes of fine Anglo-Saxon young people ready to respond to God's challenge for training and service.

Racial Discrimination in Religious Education

AT a meeting of the Executive Committee of the Congregational Education Society and the Congregational Publishing Society in Boston, April 9, the following resolution was adopted.

"Voted: The Executive Committee of the Congregational Education Society receives with deep regret and concern the report that race discrimination is proposed in the seating of Negro and white delegates at the meetings of the International Council of Religious Education, to be held in the municipal auditorium of Birmingham.

"The members of the Committee and the other Directors of the Society who share in this action are moved by no spirit of criticism as of Northerners against Southerners. That race prejudice is no longer a sectional evil is evidenced by the many exhibitions of such prejudice throughout the North as well as by the increasing number of Christian leaders in the South who are working for justice to the Negro. In this connection we note with sincere appreciation the reported action of the white churches of Birmingham in agreeing to open their doors to the sectional meetings of this convention without discrimination as to race or color. We recommend this action as heartily as we deplore the other.

"We feel that such race discrimination is a violation of the principles and ideals of Christian education which the International Council is organized to promote, and manifestly inconsistent with the theme of this convention: "Building Together a Christian Citizenship."

"We feel that such discrimination in the meetings of an organization which includes in its membership both Negro and white churches is an injustice to our colored brethren, whose rights as constituent members of the International Council we recognize as on a par with our own.

"We feel that such discrimination will work harm to the cause of Christian education and world friendship. It adds another inconsistency to make

more difficult the task of our missionaries in other lands.

"We express our regret for the wrong that has resulted and pledge our best efforts to prevent its recurrence in the future, and to work for the application of the principles of Christian brotherhood."

Similar resolutions have been passed by the executive committee of the National Council, by that of the American Missionary Association, by the Prudential Committee of the American Board and by the Congregational Ministers' Association of New York and Vicinity.

Children's Day is Coming

WE are not going to philosophize or argue. We show you these pictures and let them talk for us. That child in the swing! Have you not seen one just like it and did you wait until he asked you to give him a swing? No; you could not keep your hands off from him. You just said, "hold on tight", and before he knew it you were giving him a push.

There is a great lot of little folks in this country. They belong to the sky, but there are too many things keeping them pretty close to the ground. Children's Day in the church is always a happy day for them. Make the most of it, pastors and teachers and fathers and mothers.

The Children's Day service furnished this year by the Sunday School Extension Society of the Congregational Church Extension Boards is an excellent one. It is called "The Challenge of the Children." You can make it fit a little school or a big one. There is something in it for all departments of a graded school. Send for it if you have not a copy. Address the Publication Department of the Congregational Church Extension Boards, 287 Fourth Avenue, New York.

And now look at the other picture upon this page. This is one of our new and useful churches. It is at Mott, North Dakota. It exists only because of what you have done in other years through the Home Missionary and the Church Building Societies. And there it stands like hundreds of others in this country, ready to bring thousands of children into the vision of heavenly things if you will but cooperate with them. Give them a push on Children's Day! The Sunday School Extension Society through these centers is touching by its vacation schools a great many of the youth of our land. These churches are not only doing their own local work; they are backing up the splendid young men and women volunteers from our schools and colleges who are touching the still less occupied regions beyond. These local churches already established act as relay stations; for the new workers just referred to are encouraged in many ways by them. One who has not heard these young people coming back from their summer's work tell of what it has meant to them can not realize what the contagion of their word and example must have been in the new sections where they have operated. They have taught the

DAILY VACATION BIBLE SCHOOL, MOTT, NORTH DAKOTA

Bible to many who have never heard it read and they have gathered into Christian groups many little folks who never knew before what a church service meant. See this array of boys and girls around the church at Mott. They fly the national colors and they naturally belong to the Kingdom that is over all, the Kingdom of God. This group is made up of members of one of the Daily Vacation Bible Schools and they are just ready to march into the church to begin work. They represent many, many little groups in many of our states. Do you not feel a thrill as you look at them?

Make your Children's Day then a great success this year and gather such an offering that we can send out through the states more of these Christian young leaders than ever.

Swing us high, swing us far,
Swing us out to the farthest star.

Interpreting Congregationalism in a College Center

By REV. JOHN C. PRYOR, *Demorest, Georgia.*

PIEDMONT COLLEGE advertisements describe Demorest as "the most healthful college location in America according to the United States Census," and "one of the most beautiful college locations in America, fifteen hundred feet above the sea with the Blue Ridge Mountains skirting one half the horizon."

Demorest was founded in the late eighties as a prohibition town. A group of temperance enthusiasts from the North, who were anxious to establish a community in which John Barleycorn should have no place, came down into northeast Georgia and selected the location the beauties of which were as apparent then as now, though the United States Census had yet to determine its healthfulness. No intoxicating liquors were ever to be manufactured or sold in the community. This was written into the deed of every lot sold, the penalty prescribed for infraction being no less than the loss of the property. The town was advertised extensively. Many were attracted to it. A number of manufacturing plants were started. Hopes ran high. Demorest was to grow into a fair-sized city, and that by no slow process. Like the majority of "booms," that of Demorest "had its day and ceased to be." The reaction was equal to the original action. Property was going for a song, and there were no singers. Slowly, very slowly, the tide turned. Demorest may never realize the visions of its founders, but it rests upon a solid foundation.

At first the population was overwhelmingly of Northern people. Demorest was even described, with but slight exaggeration, as "a Republican island in a Democratic sea." When it became evident that the boom was over many left, some thinking themselves fortunate in having money enough those born and bred in "Dixie" are decidedly in to get away; but quite a number remained. Today the majority, though those of Northern extraction still constitute a considerable minority. All are white.

The Union Church

Almost at the beginning Congregationalism appeared. Union Congregational Church will be thirty-four years old in May, and even before the church was definitely organized there was a society thoroughly Congregational in character. The other early churches were Presbyterian, Methodist and Baptist. The title, "Union," is due to the fact that a merger was soon effected of the Presbyterian and Congregational churches. The pastor of the Presbyterian church Rev. W. O. Phillips, became and remained for a number of years pastor of the Union Church. His widow and two of his sons are still in Demorest, members of the church. One other pastor should be mentioned as his peer in length and quality of service, Gardner S. Butler, D. D., who is the greatly beloved pastor emeritus. Union Church has remained true to its name. Those of its members born and reared in Congregational homes do not constitute a majority. Many denominations besides the Presbyterian have contributed to its membership. But the only way to distinguish between those who were born Congregationalists and those who have achieved Congregationalism is to ask each member in which class he or she belongs. The church has a very beautiful little building of cement blocks erected in 1908, seating in the main auditorium about three hundred, with a basement well equipped for Sunday School and social purposes.

The College

The presence of Piedmont College, with its splendid faculty and fine group of young people, gives the church importance and opportunities which were otherwise impossible. College and church are, as institutions, entirely independent, and yet they are very vitally interdependent. While the college is in session its students comprise a large and challenging part of the Sunday School and church attendance. Dr. Lyman B. Veeder teaches a class of college young people which usually nearly fills

one row of seats in the auditorium. There are upwards of forty Congregational young people in Piedmont College this year, which is very good considering the weakness of Congregationalism throughout the South. Of the more than two hundred others a considerable number attend Union Church regularly, and there are perhaps none who are not members of the congregation frequently. On Methodist Sundays many Baptists worship with the Congregationalists and on Baptist Sundays many Methodists do the same, and when there is a fifth Sunday in the month, chairs must be brought from the basement in order that Baptists, Methodists, Congregationalists and others may worship together. The pastor of Union Church takes part frequently in the college chapel services and in the Sunday evening college vespers. He has also taught now and then, to help out in some emergency.

GIRLS' DORMITORY

Georgia is thoroughly awake at last as to the necessity for good roads. Habersham County has recently voted a bond issue which is certain to affect Demorest greatly. There has been a good concrete road through Demorest for several years, but that is only eight miles long. The new project will extend it through the county. Neighboring counties are doing likewise. Already an unusual demand for property along the highway is noticeable. The country about Demorest is being devoted more and more to the growing of apples and peaches. Orchards are many and numerous, increasing in value all the time. The desirability of Demorest as a summer residence where relief is to be found from the intense heat of other parts of the South and where the mountains offer beauties which are fresh every morning has been discovered by some and is going to be discovered before long by many. In such movements there are prospects of rich opportunities not only for Demorest in general but for Union Congregational Church in particular.

The worth of Congregationalism to the South is not to be disclosed in terms of the numbers actually in Congregational churches. These are relatively few, though there is every reason to believe they will substantially increase. But Congregationalism is, doubtless, to be mainly leaven which shall surely, if slowly, leaven the whole lump. That is one reason why Demorest, with Piedmont College in its midst, is such a strategic field. Few, if any, of the students, most of whom have never even heard of a Congregational church before coming to Demorest, go away without some of the leaven. Denominational exclusiveness is strong in the South. Not many years ago a Piedmont College student was refused ordination to the ministry because of his statement that he would receive into the church without re-immersion Christians who had been immersed but not by a preacher of that particular denomination. That kind of thing might not happen today, but to bring about any sort of united effort is still almost impossible. Christianity is still to many, perhaps to the majority, mainly a matter of clinging to certain opinions and any indication of a more vital interpretation is likely to result in rumors that one is an unbeliever. Signs are not wanting, however, of a growing spirit of tolerance and cooperation.

The members of Union Congregational Church are a loyal group. Numerical growth is very slow. Demorest can not offer many opportunities to ambitious young people and, naturally, when they are ready to make their own way in the world, most of them leave. But, even were there no other reason, the ever-increasing numbers of young people coming under the influence of the church because of their studies in Piedmont College would make the work of the church abundantly worth while. The pastor may be mistaken, but he is convinced that there can be no Congregational church work in the South on a par with it in opportunities for service in Christ's Kingdom.

A Missionary Journey

MR. and Mrs. Franklin H. Warner, of New York City, start this month on a missionary lecture tour by auto from Florida to the state of Washington.

Mr. Warner is treasurer of the National Council of Congregational churches. Mrs. Warner is president of the Woman's Board of Missions and associate secretary of the Commission on Missions of the National Council.

The gospel that Christian missions should be a major interest of every Congregational men's clubs will be sown by Mr. Warner.

"A church men's club," according to Mr. Warner, "should not be a poor imitation of a Kiwanis Club. Such topics as 'The Sewerage Disposal of our Town' are well and good, but especially appropriate to a church club is the discussion of the ameliorating and uplifting work of Christian missionaries around the world."

The Men's Commission of the National Council has appointed a committee on Men and Missions of which Mr. Warner has been elected chairman.

Addresses at local churches and at state conferences will be given by Mr. and Mrs. Warner. In Florida they will speak in the Congregational churches at Jacksonville, Ormond, Daytona, Tavares, Orange City, Sanford, Winter Park, Tampa, St. Petersburg, New Port Richey, Avon Park and Miami and at the state conference at West Palm Beach, April 27 to 28.

The itinerary from Florida will take them to Talladega College, Alabama, of which Mr. Warner is a trustee; then to Indiana, Michigan, Illinois, Iowa, Minnesota, Colorado, Wyoming and Washington. Other states will be visited on the return trip.

The tour from Florida to Washington will be made in a Packard roadster, which carries a complete camping outfit. Attached to one running board is a specially designed cabinet containing kitchen equipment and dishes, compartments for food, a refrigerator and a tank for ice water.

Missionary Methods

By MAUDE EVELYN BRADLEY

HAS your society neglected its missionary program this past year? Has your missionary program committee been "dead"? Do your members stay away from the program meetings? Have you some new members who seem to be leadership material? Do they refuse or hesitate to assume responsibility because "they don't know how"?

We know a positive cure for such situations! Send some of your members as delegates to one of the summer missionary conferences. Send the right people and you will never regret the effort or expense. Try it and see!

There are excellent conferences in all parts of the country. If you are not familiar with the list, ask for information from our denominational headquarters. Good advertising matter and interesting leaflets will be supplied upon request.

Don't forget that you must "sell" the idea of the summer conference to those whom you wish to send. Try some of the following methods.

In many places there are women and girls who are enthusiastic products of summer mission schools and camps. Why not ask three or four of them to form a "visiting squadron"? They could visit a number of churches and in four or five-minute talks give a well-balanced, interesting and inspiring program.

Stereopticon slides are available from some of the conference committees. Instead of reading the usual lecture, ask some one who is familiar with the scenes to talk in an informal way while the pictures are being shown.

Invite your prospective delegates to an informal afternoon tea. Show snapshots of conference scenes; talk it over together; answer questions.

Place pictures and literature concerning the conferences on your bulletin boards.

Send your delegates off with some idea of what you want them to bring back to the society. Do not hamper with too detailed requirements but do discuss the possibilities of the new study books, methods, classes, and so forth. It will mean intelligent representatives from your church.

And finally, send your delegates away with a special service of prayer.

The summer conference is a golden opportunity. No society can afford to ignore it.

A Generous Beginning

President Nash, of the Congregational Foundation for Education, announces that a gift of $20,000 has just been received, as the nucleus of an Endowment Fund for the benefit of educational institutions of Congregational affiliation.

Announcements

Summer Schools for Rural Ministers

BELOW are listed certain Summer Schools for Rural Ministers conducted by state agricultural colleges or similar institutions. Their courses of study have been recommended by the Home Missions Council as being of especial value to the rural worker. These include: The social and economic life of the rural and village community, methods of church organization and work, religious education, organized play and recreation, farm and home problems and so forth.

Kansas State Agricultural College, Manhattan, Kansas ..... June 15-25
Ohio State University, Columbus, O. June 21-July 2
University of Wisconsin, Madison, Wisconsin.... ..... June 28-July 9
Cornell University, Ithaca, N. Y..... July 12-24
Michigan Agricultural College, East Lansing, Michigan ..... July 12-30
Washington College, Chestertown, Md... Sept. 7-10
Drew Theological Seminary, Madison, New Jersey ..... May 17-June 5
Auburn Theological Seminary, Auburn, New York ..... June 28-July 15
Lancaster Theological Seminary, Lancaster, Pa. ..... July 5-16
Estes Park Summer Conferences, Estes Park, Colorado ..... July 14-31

Summer Conferences for Congregational Young People

THE Department of Young People's Work of the Education Society has just issued an attractive pamphlet entitled, "Going to the Summer Conference?" It contains some interesting material. First, a story by Miss Miriam E. North, a member of the Warren Avenue Congregational Church of Chicago. The story is called "A Summer Surprise," and tells of the experiences of two young people who went to a young people's conference, half expecting it to be stupid and found it quite the opposite.

Following this is a list of thirty-six conferences planned for the summer of 1926, with places, dates and sources of further information.

The third part of the pamphlet gives evidence of a new and interesting policy that is being carried out in connection with our young people's work. Believing, not only that young people have a right to be consulted in the formation of plans and programs, but that they have much of value to contribute, there has been formed The National Committee of Congregational Young, with twenty-five members, representing different sections of the country from Maine to California and from North to South. They are chosen from city and rural churches in such a manner as to comprise a genuinely representative group.

This committee is cooperating with the Young People's Department in developing all the plans to be offered to the churches this year. They try out discussion topics and send in their comments, review plans and criticize them in the light of their own experience, and in every way possible help to make our methods and materials such as will stand the test of service. The names and addresses of the members of this committee are printed in this pamphlet. For a copy address Rev. Harry T. Stock, 14 Beacon Street, Boston, Massachusetts.

Leadership Training Schools

THE International Council of Religious Education has issued its annual announcement of "Leadership Schools of Religious Education for 1926."

These schools are to be held at Geneva Glen, Colorado, July 12-24; Lake Geneva, Wisconsin, July 26-August 7; and at Winnipesaukee, New Hampshire, August 9-21. The courses offered include standard courses, special courses, and graduate courses in a wide variety of subjects: Bible Study, the Ministry of Music, Christian Missions, and Methods and Materials of Religious Education.

The faculty members thus far announced include such as Professor Luther A. Weigle, Ph.D.; Professor Daniel J. Fleming, Ph.D.; Miss Alberta Munkres; Donald W. Riddle, Ph.D.; Mrs. E. H. Silverthorne; Professor George A. Coe, Ph.D.; Professor Augustine Smith; and Professor Edgar J. Goodspeed, Ph.D. Such a list is sufficient guarantee of the quality of work in these schools which has been steadily increasing during recent years.

The sessions are held at locations which combine all the beauties of nature with ample opportunity for outdoor life and recreation. The terms are the same for all three schools, five dollars for tuition, twenty-five dollars for room and board, or twenty-two-fifty if two persons share the same room. Special summer excursion rates are granted by the railroads, information concerning which may be secured from your local railway agent.

Further detailed information regarding faculty and courses at any one of these schools may be secured by writing to the office of the International Council of Religious Education. 5 South Wabash Avenue, Chicago.

Francis Little Hayes, D.D.

AS this issue of THE AMERICAN MISSIONARY is going to press word comes of the death at Oak Park, Illinois, in the sixty-ninth year of his age, of Dr. Francis L. Hayes, for more than ten years Western Secretary of the Ministerial Boards. Although under limitations of strength for several years, he prosecuted the exacting work of his office with exceptional faithfulness and efficiency.

He was a man of unusual intellectual gifts, having served, following his graduation from college, as a professor of Greek language and literature. Ordained as a Free Baptist, he entered the Congregational fellowship in 1896, his most notable pastorate being that of the First Congregational Church of Topeka, Kansas, 1902-11.

FRANCIS LITTLE HAYES, D.D.

In 1914 he entered the service of the Ministerial Boards. The plan for safeguarding the ministry appealed alike to his keen intellect and his brotherly heart. To it he gave the full measure of his devotion. He was a leader in the initial campaign for the maintenance of the Annuity Fund, 1915-17, and for the Pilgrim Memorial Fund, 1918-20. Although slight in frame and frail in health, he bore unflinchingly the burden of most exhausting labors and rejoiced beyond measure in the success of these strategic movements.

His chief delight, however, was in the approach to his brother ministers after the comprehensive plans had been formulated, eagerly opening to them the privileges offered and persuading them to accept membership in the Annuity Fund. In fulfilment of his commission he journeyed from the Alleghanies to the Rocky Mountains. A quiet heart-to-heart talk in the parsonage would be followed by an incisive public presentation and a careful interview with the Board of Trustees to secure for the pastor the cooperation of the church. If response was not forthcoming, he followed the trail with persistent devotion and left no stone unturned to bring favorable decision. He did not think of himself as laboring for a Board or a fund, but for the personal welfare of the minister. He had the joy of giving the state of Illinois a high place in the honor roll of churches who accept the plan of sharing with the pastor in safeguarding his age and protecting his family.

In his strenuous labors for others he was unsparing of himself. Incidents from the last days of his life were characteristic of his fidelity. The day before he was taken ill he rose before daylight that he might drive his Ford car to a suburb of the city to call upon subscribers delinquent in the payment of their pledges to the Pilgrim Memorial Fund. In his last illness he dictated letters until he was so weak that he could hardly put words together, and later, in the delirium of his fever, began again dictating letters and making speeches and explaining the Annuity Fund and Ministerial Relief.

To the funeral service conducted in the First Church of Oak Park by his pastor, Dr. Albert W. Palmer, the following message was sent from New York as an expression of the honor in which he was held by those who labored with him:

"His associates held him in highest esteem for his fine ability, his loyal fellowship in service, his unbounded enthusiasm for the cause, and his whole-hearted devotion to the ministry. The notable advance of the work in the Central West is due in large measure to his skilful leadership. He was an expert with ample knowledge, an advocate of persuasive power, a friend of abiding constancy. He gave himself for his brethren. Many rise up and call him blessed. The fruits of his labor will abide."—C. S. M.

Mrs. Mary A. Green

MRS. MARY A. GREEN was born August 1, 1841, at Hilo, Hawaii. Her father, Rev. John D. Paris, and her mother, Mary Grant Paris, were missionaries of the A. B. C. F. M. She was educated at Panahou College, Honolulu, and for a period of about ten years taught in schools for native girls on the islands of Molokai and Hawaii.

She came to California in the early seventies, and commenced teaching in the mission school of

the American Missionary Association in which she gave nearly forty years of devoted service to the Chinese of San Francisco until her death at Los Gatos, California, December 6, 1925.

MRS. MARY A. GREEN

Many of the young men whom she had instructed have become strong leaders of their people in both China and America. For years she was the friend and counselor in the Chinese homes on all sorts of domestic concerns. Her special work for Chinese women and children, after the considerable immigration of women had begun, was a large factor in Americanizing their homes. The night school and church work—at first necessarily for men and boys — would have been seriously handicapped if the homes, too, had not been reached by the Christian missionary. The normal family church life of the present day and the loyalty to the church of large numbers of the Chinese young people are due in good measure to her years of self-sacrificing service in the homes. Whenever there was illness, a baby born or an emergency call for hospital service, whenever any of her old pupils or the women in the homes she visited were in trouble of any kind, Mrs. Green was always summoned and she never failed to give herself without reserve, even when she was scarcely physically able to respond. For many years the Chinese of San Francisco will reverence the memory of Mrs. Green as their mother, just as they do the memory of that other pioneer, Dr. Pond, as their father.

Out of the pangs of the present a new China is about to be born, and many a young man among those who are now rebuilding that vast nation, received his first inspiration from such teachers as Mrs. Green.

Rev. Spencer Snell

IT is with great regret that we have the announcement of the death of Rev. Spencer Snell, pastor of the Congregational Church at Florence, Alabama. Mr. Snell has been in the service of the American Missionary Association from the time of his graduation from the theological school at Talladega, and from that time until now has been one of our most esteemed and useful pastors.

REV. SPENCER SNELL

He was born in a slave cabin in the black belt in Alabama. He could not tell whether the year was 1852 or 1854. He was on the plantation when the Emancipation Proclamation was made, and in 1866 with his mother went out in search of a home for herself and for her children. He learned to read through a blue-backed book at the light of pine knots, and was moved by his reading to seek an education. He entered Emerson Institute, an American Missionary Association school, in 1874, at about twenty years of age, prepared there for Talladega College and was graduated there after taking the full course as it then was. For a number of years he was pastor of the college church at Talladega and from this place went to Florence, where his devotion and influence have been marked. Mr. Snell was able and thoughtful in his discourses and his loss will be sincerely mourned.

What a panorama moved before Mr. Snell's eyes in his lifetime! A race of slaves emerging out of two hundred and fifty years of servitude into industrial independence and endowed with intelligent leadership. He believed that would come, this prophet from Pisgah's height, and he lived to see it. But more, he had no little part in inspiring hundreds of youth to work for the better day. His going leaves them a sacred trust.

The Book Shelf

OUR LORD'S EARTHLY LIFE. *By Prof. David A. Smith, M.A., D.D. George H. Doran Co.* $3.00.

This new version of the inexhaustible life story is essentially a disciple's account of his Master. A devout spirit, mature experience, ripened scholarship and a glowing imagination combine to make a notable book of it. Every event in the life of Jesus, every recorded word from his lips seems to have been pondered long and well in the search for its full significance.

The narratives of the four gospels are interwoven with consummate skill. There is no waste of words, extraneous material is not admitted. The whole story has reality, unity, vitality; it moves swiftly on from the beginning to the end and all is brought within the compass of five hundred pages. It abounds in fresh suggestions and original interpretations. Although dealing with the oldest of themes, there is not a commonplace line nor a trite saying.

The author, Prof. David A. Smith, M.A., D.D., is professor of New Testament Criticism and Interpretation, Presbyterian College, Belfast. His book, "The Days of His Flesh," written twenty years ago, has had a very wide circulation. He is well known as a lecturer and his articles and books on religious subjects have made his name notable in the religious world.

THE COST OF A NEW WORLD. *By Kenneth Maclennan. Missionary Education Movement.* $1.00.

The author of this new book has a message for his own country and for America as well. Kenneth Maclennan, Secretary of the Conference of Missionary Societies in Great Britain and Ireland, and General Secretary of the United Council for Missionary Education, is a real leader. During the War he served his government in connection with the awarding of many large contracts. He was so successful in compelling numerous bidders to eliminate graft that one great concern promptly offered him a very large salary to become its general manager. He declined, preferring the job of working for the Kingdom of God. It is not strange that such a man, possessing also a statesmanlike view of the missionary enterprise combined with a thorough grasp of details, should have the confidence of Christian leaders. He has this to a remarkable degree.

"The Cost of a New World" is one of the most comprehensive reviews of the missionary enterprise we have read since Dr. Patton's "The Business of Missions." It is a worthy companion to this work of our own leader. It is the sort of book that every thoughtful pastor or missionary leader will want to read. It lifts one above the detail of this or that cause and gives a world outlook. It summarizes in masterly fashion the great streams of history and economic and religious life and reveals the human motives behind them all. And then, it confronts one with the plain, fundamental issue. In the words of the author, it seeks "to discover what are the vital forces in deadly grips in these movements, what are the real issues, and what is the relevancy of Jesus Christ to them all." It is a book worth owning. It is published by the Edinburgh House Press, imported by the Missionary Education Movement, and may be ordered from our own Publishing Society.

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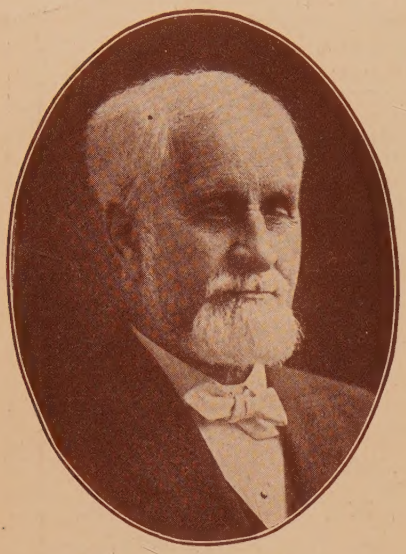

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